THE LIGHT OF TRUTH

OR

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*Continued from page* 160.)

Or, (to interpret the last reason in another way),—even in the S'ruti we find a simile employed, pointing to a similarity only in some particular attribute, as in the passages like the following :—

"Having shaken off sin as the horse shakes off the hair."*

Thus, the two similes being reconcilable only on the ground of similarity in some particular attributes, it may be coucluded that Brahman is endued with the twofold nature.

Adhikarana—6.

The Sûtrakâra imagines an objection based on the impossibility of the twofold nature, and answers as follows :

* Chhâ. up. 8-13-1.

(The S'ruti) denies, indeed, His being only so much, and so says again. (III-ii. 21).

In the preceding Adhikarana it has been shewn that Brahman is of a twofold nature. Now a doubt arises as to whether this conclusion is falsified or not.

(*Pûrvapaksha* :)—Having declared—in the words "there are two forms of Brahman, the material and the immaterial,"*—that Brahman is in the form of the universe, material and immaterial, as made up of earth, water, light, air and ether, the S'ruti says "next follows the teaching : (HE is) not thus, not thus."† As the word 'thus' refers back here to what has been said already, what has been said regarding Brahman—viz., that He is in the form of the universe, material and immaterial—is denied.

(*Siddhânta*) :—As against the foregoing we hold as follows : The words "not thus, not thus," do not deny what has been already taught,—viz., that Brahman is in the form of the universe,—inasmuch as it is not proper to deny what has been taught as a new thing, as unknown before. On the other hand, we ought to understand that the words only go to deny that Brah-

* Bri. Up. 2-3-1.

† Ibid 2-3-6.

man is not merely what He has been here declared to be; for, subsequently in the following words, the S'ruti again speaks of attributes which have not been already declared:

"For there is nothing else higher than He (who has been) declared to be 'not thus.' Then comes the name, 'the True of the true'; the lives are verily the true, and He the True of them."*

This passage teaches that there exists nothing else higher than Brahman who has been described in the words "not thus, not thus." Then His name is declared in the words "the True of the true." The meaning thereof is then explained in the words "The lives are, verily, the true, and He the True of them." Here "lives" mean jîvas, the individual souls, and they are true because unlike ether (A'kâs'a) they have no birth. Even of these jîvas, the true ones, He is the True, because unlike them, His knowledge is never obscured. Thus the words "not thus, not thus," going only to deny the limitation of His attributes to those which have been already declared, it does not detract from the former conclusion that Brahman is of a twofold nature.

(*Objection*:)—The True (Brahman) corresponds to the existence which is present in all things, of which we speak in the terms "the pot existing," "the cloth existing," and so on. Everything else, such as the pot, the cloth, etc., which varies, is denied (*i.e.*, is said to be not Brahman (by the S'ruti in the words "not thus, not thus."

(*Answer*:)—As against this, the Sûtrakâra says:

It is unmanifested, (the Sruti says) indeed. (III. ii. 22.)

The essential nature of Brahman is revealed by no other pramâna or organ of knowledge such as pratyaksha or sensuous perception. The S'ruti says, "His form stands not within the vision's field, with the eye no man beholds Him, by mind...is He revealed; † therefore, the existence which is revealed by sensuous perception cannot be Brahman.

The Sûtrakâra proceeds to shew what the organ of perceiving Brahman is:

But (it is revealed) in ecstacy as (told) by direct and indirect (Revelation). (III-ii. 23).

But the essential nature of Brahman is apprehended in ecstacy by the mind attaining to the state of intense meditation. That to those who contemplate Brahman, regarding themselves as Brahman, the essential nature of Brahman becomes accessible is known from the following passages of the S'ruti:

"This A'tman is not obtainable by explanation, nor yet by mental grasp, nor by hearing many times; by him whomso he chooses, by him He is obtained. For him, the A'tman His proper form reveals." *

"Then does one, in ecstasy, Him free from parts behold." †

The following passage of the smriti is also to the same effect:

"He is not in the ken of sensuous perception."

And as in the case of light, etc., so exactly here. And the manifestation (takes place) by constant practice of the act. (III-ii. 24.)

They to whom, as a result of constant worship of meditation, Brahman manifests Himself,—they, when seeing by that vision of Brahman, find that like consciousness, bliss, etc., sovereignty over the universe is alike His attribute. To explain: that those who meditate upon Brahman realise in themselves all the attributes of Brahman as a result of the meditation of unity is declared by the S'ruti in the following passages:

"I have become Manu as well as the Sun."‡

"Do thou meditate upon me as life, as immortality." §

Such passages as "I give thee divine sight, see my divine power," ‖ do indeed testify to the manifesting in Krishna and the like of the Divine power as the result of a constant meditation of unity. And by constant meditation of Brahman, Visvâmitra, Agastya and others attained the power of creating another Svarga, of drinking the ocean, and the like. In the world of to-day, those who take to the repetition of mantras (incantations) develop, by meditating upon *Garuda* the peculiar properties of *Garuda*. Thus it is clear that, when the idea of unity with Brahman has attained perfection, the Upâsakas attain to the peculiar state in which they find themselves in possession of all the peculiar attributes of Brahman. It is therefore unreasonable to maintain that Brahman is the mere existence revealed by sensuous perception, and found in association with all objects such as a pot. Thus, because con-

* Ibid.

†Katha Up. 6-9.

* Katha-up, 2-23.

† Mund. up. 3-1-8.

‡ Bri-up. 1-4-10.

§ Kaush. up. 3-2.

‖ Bh. Gitâ-11-18.

templation (nididhyâsana) and other means of attaining an intuitive perception would otherwise have no purpose to serve, and because the mere existence (even supposing that it is not apprehended in sensuous perception) is not declared anywhere to be possessed of the attributes of Brahman, it does not at all stand to reason to say that Brahman as mere existence is immediately perceived and that the S'ruti, "not thus, not thus," denies all else.

Wherefore (He is endowed) with infinite (attributes). Hence, indeed, His nature. (III-ii. 25).

Because wisdom, bliss, supreme dominion and other characteristic attributes of Brahman manifest themselves even in those who devoutly contemplate Him, therefore it may be concluded that Brahman does possess excellent qualities, infinite in number, as mentioned in the s'ruti "There are two forms of Brahman" * Hence the twofold nature of Brahman.

(*Objection*:)—The assertion of the s'ruti—in the words "There are two forms of Brahman" * etc,—that the universe is the form of Brahman can be explained only by regarding Brahman and the universe as brought together by illusion, by way of mistaking one for the other; their mutual relation being incapable of any other explanation. Wherefore, it is but right to hold that the passage, "Next follows the teaching: He is not thus, not thus," † points to a denial of the reality of the universe which has been supposed to exist owing to illusion.

(*Answer*:)—The sûtrakâra, before explaining the relation in his own way without resorting to the hypothesis of illusion, first states (two) other theories:

Because of the mention of both, (He is) verily like the serpent and the coil. (III. ii. 26).

(i) Because of the assertion of both unity and diversity of Parames'vara, as made in such passages as "All verily is Rudra;" ‡ "Heaven and Earth producing, the Divine is one", § the earth and other forms of being spoken of in the s'ruti—"There are indeed two forms of Brahman," etc.—pertain to Parames'vara Himself, just as the serpent may be in either form, straight or coiled.

* Bri. 2-3-1.

† *Ibid.* 2-3-6.

‡ Mahânâ. 16.

§ *Ibid.* 1-12.

Or, (it is) like (the unity of) light and its above (which are one) because both of them are luminous things. (III-ii. 27).

(ii) Though light and its abode are substantially different, yet they are regarded as one because both of them pertain to the genus of luminous objects; so also, Brahman and the insentient are regarded as one, both of them coming under the one genus (of Brahman). This forms another explanation of the unity of Brahman and the Earth, etc.

Or as before. (III-ii. 28).

The word 'or' shews that what follows is quite distinct from the two theories above referred to. In a former section it was shewn that *chit* or spirit constitutes a portion (of Is'vara), inasmuch as it forms an integral part of the composite whole (Is'vara), standing, always in an attributive relation (to Is'vara) genus, qualities, and bodies like light. So, too, in the case of *achit* or matter. It is possible to speak of spirit and matter in one word, as is done in the passage "All verily is Rudra," * only when they constitute the form of one Entity and are related in the way mentioned above. In the case of the two other theories it is impossible to avoid the conclusion that Brahman is impure. And we conclude that the *chit* and the *achit*, spirit and matter, constitute the body of the eight-formed Brahman, on the authority of the following passages of s'ruti and smriti:

"Whose body is Earth." †

"Whose body is Atman." †

"They call sentiency vidyâ and insentiency avidyâ. The whole universe made up of vidyâ and avidyâ is no doubt the form of the Lord, the Lord of all; for the whole universe is in his control."

And because of the denial. (III-ii. 29).

Though Brahman ensouls *chit* and *achit*, spirit and matter, He is said to be devoid of their attributes in such passages as the following:

"Not by the decay of this does It decay." ‡

"Not gross, not subtle, not short." §

And for this reason, too, that Brahman, though associated with *chit* and *achit*, is free from evil, and is the repository of all excellent qualities.

* Mahânâ. 16.

† Bri. up. 3-7-3.

‡ Chha. 8-1-5.

§ Bri. up. 3-8-8.

That is to say: Though Brahman or (Siva) is the cause of *chit* and *achit* and is associated with them, He is ever free from mutability, ignorance and other undesirable qualities, and is ever endued with such supremely excellent qualities as omniscience, eternal bliss, eternal wisdom, absolute independence, undiminished power, infinite potentialities.

Adhikarana—7.

Now the Sutrakàra first raises an objection with a view to declare ultimately that there exists nothing higher than He, the odd-eyed Siva, the supreme Brahman, the one homogeneous essence, with the Supreme Energy (Paramas'akti) manifested in the form of the whole sentient and insentient existence, free from passions, thought-impressions, and taints of all kinds, the ocean of all auspicious attributes such as omniscience.

(There is something) beyond Him, because He is spoken of as a bridge, while a measure, relation and separateness are predicated of Him. (III-ii. 30.)

A doubt arises as to whether there exists or not something even beyond that Parames'vara, who has been described, from I-ii-2 up to III-ii-29, as the Supreme cause.

(*Pûrvapaksha*:)—There does exist something beyond. To explain: This Parabrahman is said to be a bridge, a something to be crossed over, a thing capable of measurement, and a thing leading to something else, in such passages as the following:

"Now, this Átman is a bridge, the sustainer" *

"Having crossed this bridge, though blind, one is no longer blind." *

"Four-footed is Brahman." †

"To the Immortal He is a bridge." ‡

Wherefore, even higher than He, there exists something.

Now Siddhânta follows:

But (it is) because of a resemblance. (III-ii. 31).

(*Siddhânta*:)—The word 'but' shews that Siddhânta follows as opposed to the pûrvapaksha. It is not proper to say that there exists anything higher than He, than Siva who is higher than all. "Higher than all, is Rudra, the mighty Sage."* From these words of the sruti we understand that He is higher than all. And as to His being spoken of as a bridge, it is only because of a resemblance, in so far as He prevents all worlds from getting into confusion. The Sruti says:—

"This Atman is the bridge, the sustainer, that there may be no confusion of these worlds" †.

It is Brahman,—who is both the material and the efficient cause of the universe as declared in the s'ruti "All this, verily, in Brahman," ‡—that is to be reached, as we may understand from the passage "To Him, hence departing, shall I go." Elsewhere, too, the s'ruti says:

"Him......who is Three-eyed, Dark-necked, and Serene: having meditated Him thus, the sage reaches Him who is the womb of all beings, the witness of all, transcending darkness." §

Here it is Brahman—who is beyond darkness, who is the cause of all, the Omniscient, the Three-eyed and so on—that is spoken of as the Goal beyond all. Accordingly to cross here simply means to reach. Otherwise, if there should exist a thing even above the Supreme Cause, above the Supreme Goal higher than all, then it follows that there might exist another thing even beyond that, and so on; and thus the Vedântic texts do not teach any thing definitely. Accordingly the Paramas'iva is beyond all, and hence the supremacy of Brahman over all.

As to Brahman being capable of measurement, the sûtrakâra says:

(It is) for the sake of contemplation, as (when speaking) of feet. (III-ii. 32).

It is for the sake of contemplation that the s'ruti speaks of Brahman as four-footed, as when speaking of speech as a foot of the four-footed Brahman. ‖

(It is) on account of the particular place, as in the case of light etc. (III-ii. 33).

It is true that Parames'vara is altogether immeasurable. Still it is proper to think of Him as limited, in virtue of the seat of his manifestation, just as light appears limited with reference to the window or any other place through which it comes.

* Chha. 8-4-1.
† *Ibid.* 3-18-2.
‡ Mund. up. 2-2-5.

* Mahânâ. 10-19.
† Chhâ. 8-4-1.
‡ *Ibid.* 3-14.
§ Kaivalya up.
‖ Chha. 3-18-2.

The sûtrakâra says that, though He is the Goal, He is also the one who leads the devotee to the Goal:

And because of the propriety. (III ii. 34.

It is but proper that Brahman who is Himself the Goal is also the one who leads the devotee to the Goal, as the s'ruti says "He is attainable to him alone whom He chooses."* Wherefore we may conclude that there exists none higher than Parames'vara.

Adhikarana—8.

Similarly, (there is none equal to Him), because of the denial. (III-ii. 35).

In the preceding adhikarana it has been shewn that there is none higher than the Supreme Brahman, the odd-eyed (Virûpâksha) Siva. Now, again, a doubt arises as to whether there exists one equal to him.

(*Pûrvapaksha*:)—Though there is no being higher than Parames'vara, there exists a being who is equal to Him in so far as he is the cause of the universe, the lord, and so on. So, indeed, the s'ruti speaks of a soul (Purusha) as "Thousand-headed Purusha, thousand-eyed, thousand-footed." † In the words "Thousand-headed Purusha" and so on, the Purusha is represented to have many faces and feet. In the words "A foot of his are all the creatures" † the s'ruti shews that he is associated with the universe. "Three feet of his are immortal, in the shining (heaven)" † in these words the s'ruti says that he dwells in the Paramâkâs'a. the Supreme Light. "From him was the Virâj born, and next to Virâj, the Purusha;" † in these words he is represented to be the upâdâna or material cause of the Avyakta and the Hiranyagarbha. In the words "Sun-coloured, (he is) verily beyond the darkness,"† he is said to be above darkness. "Knowing him thus, one becomes immortal here:" from these words we learn that he is then cause of moksha. Again, he is spoken of as the "Thousand-headed God," ‡ as "the Lord of the Universe," as "Nârâyana and the Supreme Brahman," ‡ and "as Paramâtman abiding in the heart" ‡ i, e., as the being who has to be contemplated in the heart. Wherefore this being, Nârâyana, is equal to Parames'vara in attributes. These, indeed, are the attributes of Parames'vara also. The Mantropanishad says:

"Whose faces, heads and necks, are those of all, who lieth in the secret place of every soul, spread over the universe is He, the Lord. There fore the all-pervader is Siva."*

The Mahopanishad says:

"With eyes on every side, and with faces on every side."†

Even in the Síva-Sankalpa, He is declared to have faces on all sides. In the Atharvas'iras, the Parames'vara is said to have many faces, feet, and so on. He is said to be associated with the universe as an integral part of His being:

"(This) Mâyâ, indeed, as Prakriti, man should know and the possessor of Mâyâ as the Mahes'vara. All this universe is pervaded by that which forms a limb of His."‡

He is said to be the cause of the Hiranyagarbha in such passages as "seeing the Hiranyagarbha being born."§ He is said to be beyond Darkness in the words "Who is the witness of all, beyond Darkness."‖ He is said to be the Being whom we have to contemplate in the Dahara (small bright space in the heart), in the words "who is the small (Dahara), free from sin,"¶ and in the words "having known Síva one attains limitless peace,"** He is said to be the cause of Moksha. In the words "Endued with lordship over all" †† we are given to understand that He is the Lord of all. Hence the equality in attributes such as that of being of all forms. In the Smritis and other scriptural works, enjoining divine worship, it is declared that either of the two, Parames'vara or Nârâyana, may be worshipped as alternatives of equal importance; "worship either Síva or Vishnu." And in fact in the world we find places of worship, Purânas and Agamas devoted to both of them alike. Wherefore Purusha or Nârâyana is equal to Parames'vara.

(*Siddhânta*:)—As against the foregoing we hold as follows: Just as there is none higher than Parames'vara so there is none, indeed, equal to Him, because of the declaration that none else can be the cause and the lord of the universe. The following passages declare that none other than Parames'vara can be the cause of the universe:

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* Katha up. 2-23.
† Tait. Aranyaka. 3-12.
‡ Mahânâ. 11.

* S'vet, Up. 3-11.
† Op. Cit. 1-12.
‡ S'vet. Up. 4-10.
§ Manânâ. 10-19.
‖ Kaivalya. Up.
¶ Mahânâ. 11.
** S'vet. 4-14.
†† Atharvasikhâ.

"There is the One, Rudra alone,—they are not for a second,—who rules these worlds with the powers of ruling and creating."*

"Heaven and earth producing, there is one Deva."†

"The One who is called Rudra."‡

"The One Deva, Hara, rules the perishable and the Âtman." §

"When, like a skin, men shall roll up the sky, then (only, not till then) shall end of sorrow be without men knowing God." ||

"Siva alone, the Beneficent one, should be contemplated, abandoning all else." ¶

"When there is no darkness, there is no day, nor night, nor being, nor non-being; Siva alone there is" **

Wherefore, there is none equal to Parames'vara. As possessed of the Supreme Energy (Paramas'akti), Parames'vara alone is the Nimitta or efficient cause. Since Purusha is the upâdana or material cause, he is the cause of Hiranyagarbha. He being the material cause, and Parames'vara the efficient cause, both are said to be the cause of the universe. Hence we understand that the s'ruti "from Him was born Viraj" only declares that Purusha is the upâdâna or material cause; and Parames'vara is declared to be the efficient cause in such passages as "the heaven and the earth producing, there was the one Deva." From Siva, the omniscient, omnipotent Parabrahman who is above the whole universe, there arises first the Supreme Power (Parâsâkti) the ultimate Prakriti or Material cause. When the Power is manifested as the Primal Bhoktri or conscious experiencer, we have what is called Purusha, spoken of in the s'ruti as "the thousand-headed Purusha." It is from Siva thus ensouling the Purusha that the whole evolution of the sentient universe takes place. Hence it is that the s'ruti starts with speaking of Parames'vara as the All, in the words "All verily is Rudra," and then speaks of Purus'ha or Narayana as the all, because of his being the upâdâna or material cause. The question arising as to how Purusha can be the All, the s'ruti declares that even Purusha is but a mighty manifestation of Parames'vara's being and, as such, is in the form of the universe, as witness the following passages:

"Purusha, verily, is Rudra." ††

"Let us contemplate Purusha and let us meditate upon the thousand-eyed Mahâdeva." ‡‡

* Atharvas'iras. † Mahânâ. 1-12. ‡ Tai Ara. 1-12.
§ Swetâ. 1-10. || Ibid. 6-20. ¶ Atharvas'ikhâ.
** Svet. up. 4-18. †† Mahana. 16. ‡‡ Ibid. 1-21.

The very Supreme Brahman, who is omniscient, omnipotent, ever contented, independent, higher than the universe, the efficient cause of the universe, wills "May I become manifold" and evolves this Purusha from Himself. By this Purusha who is evolved from, and forms a part of, Himself, the Supreme Brahman manifests Himself as the universe, as the following passages in the S'ruti clearly shew:

"Having created it, He entered into it; and having entered into it, both being and beyond did He become." *

"(This) Mâyâ, indeed, as Prakriti, man should know, and the possessor of Mâyâ as the Mahes'vara. All this universe is pervaded by that which forms a limb of His." †

The upâdana state grows out of the will of the efficient cause, and therefore the efficient cause is superior to the material cause. Because of the inseparability of the upadana from the efficient cause, the attributes of the efficient cause are applied to the upadana. Therefore there exists nothing equal or superior to Parames'vara.

The sûtrakâra says that, for the following reason also, there exists none whatsoever equal or superior to Parames'vara:

Hence His omnipresence, (as may be learned) from the Sruti speaking of the vast extent and so on. (III-ii. 36.)

Through Purusha,—who is the Upâdâna, who is the part and parcel of Parabrahman,—the efficient cause, i. e the Parabrahman, pervades all, as declared in the following passages of the Sruti speaking of His presence throughout the whole universe:

"Whose faces, heads, and necks are those of all." ‡

"Whose eyes are everywhere, and whose faces are everywhere." §

"Smaller than the small.........All verily is this Rudra." ||

"He who is called Rudra is the Lord......He who is the True........" ¶

Wherefore, the whole universe being but a manifestation of Parames'vara there exists none either equal or superior to Him.

* Taitt up. 2-6. † Svetâ-up. 4-10. ‡ Svetâ. 3-11.
§ Mahânâ. 1-12. || Ibid. 10. 16. ¶ Atharvas'iras.

A. MAHA'DEVA S'A'STRY, B.A.

(*To be continued*).

THAYUMANAVAR'S POEMS.

(*Continued from page 165.*)

செப்பரிய சமயநெறி யெல்லாந் தந்தம்
தெய்வமே தெய்வமெனுஞ் செயற்கையான
அப்பரிசா ளருமலைந்த பிடித்தா லிப்பா
லடுத்தவர்நூல் களும்விரித்தே யநுமா னாதி
ஒப்பவிரித் துரைப்பரிங்ஙன் பொய்மெய் யென்ன
வொன்றிலைபொன் றெனப்பார்ப்பதொவ்வா தார்க்கும்
இப்பரிசாஞ் சமயமுமா யல்ல வாகி
யாதுசம யமும்வணங்கு மியல்ப தாகி.

140. As the religion *universal* which can stand?
Not those religions, each in its place sound and fair :—
Each would call its God '*The Supreme* and e'er demand,
Though arbitrary it should be, a lion's share
By th' blinded reasons with persistence and despair,
With unsound inference and logic, no command;
And 'ld simply cry out its religion '*True and fair*."
How can one rung be nil in th' Moksha's ladder grand?
Each rung is true, and the soul in it can perceive
The need of all, a dvaitam each to love the Lord;
The Union Advaitic the dvaitic love doth weave
And ends in former, The Supreme Divine Reward: *
That which would *this* state is the Universal Chief
Which stands above, grants the rest, and claims from each *regard*.

* C. F. with notes verses 91, 117, 133, 134 & 137. "*The dvaitic love doth weave the Advaitic Union, the Supreme Divine Reward.*" All Schools of religion, as already observed, divide themselves into *dvaita* or *advaita* i. e. either (1) those in which the soul (worshipper or devotee) feels God different and in the second person or (2) those in which the soul loses itself in God by abstract meditation (yoga) some declaring the nonentity of soul-devotee and the existence of God alone, and the *other* declaring the soul's existence throughout from devotee process to *advaita Union*. The last mentioned which predicated the advaitic end and at the same time is not antagonistic to the dvaitic course or *means* can be the mother-school of all and the world-school of all. Such a School declares rightly "Path or Ladder to Moksha is duality (dvaita) and the end or destination (Moksha) is non-duality (advaita) and as such can be addressed as '*the only Tolerant school*" i. e. THE SAIVA SIDDHANTA SCHOOL. What is the meaning of 'Toleration' in the vedic sense of the term? Not, that which makes all souls equal, all castes equal and creates a confusion worse confounded, defeating the Providential design. The Sacred Teaching should be adapted to the souls in the order they deserve; but not that all souls, ripe and unripe, rude and unrude, civilized and barbarous, Saiva or non-Saiva, or vegetarians or non-vegetarians, should be adapted at once to the Sacred Teaching. The right meaning of 'toleration' is non—conversion 'or' allowing each soul to stand in its own rung as it stands and bidding it see below and see above and understand that it has got over so many rungs and that there are so many rungs to be got over still—the ladder is tremendously high. But if you should ill-advise that soul that its rung is false and that your rung, say several steps above the former, is true, and that that soul should get at once to your rung, is it possible or conceivable for that soul to do it i. e., to jump over at once to your rung across several intermediate rungs? The philosophers can well see the absurdity if they open their inner eyes and see the truth evidenced by the Dravida S'ruti as contained in this verse.

"சமயம் பலவாகச் சாதி பலவாக
உமையான் விதித்த வினையுண்டால்—சமயம்
அவனவனுக்கேதோ வவனவனுக்காங்கென்
சிவனெறி தன் பேறேதிறம்"

In perfect accordance with the multifarious merits of the myriads of coexistent souls, the Perfect Lord has fixed the corresponding number of stages of religion (சமயங்கள்) or rungs. Therefore in whatever stage or rung you see a soul or man, tolerate him and allow him to stop there, calling his rung good and bidding him see above and look for the next rung, and the next rung alone, not more. The Saiva Religion which predicates in this way is the universal Religion. It is this Saiva Religion that has prescribed four margas or ways of exercising love to God (dvaita practices), which four ways befit the several existing classes of mankind. *Viz.* (1) The first class for whom the religion of love and obedience (Dasa Marga) is fixed. (2) A second class most dutiful and full of filial love towards God for whom the Satputra marga is prescribed (3) A highly advanced class with their instincts of love and knowledge fully evolved for whom the Saha Marga is prescribed. and (4) a fourth class in whom the Sivagnana is best ripe for whom the Sanmarga is prescribed. Not a religion we see on this earth which does not come under one or other of the said four margas. If there is any difference felt or preached, the difference is only in words or technicalities. In these circumstances the Saiva Religion further described in the next connected verses 141 and the rest may, with sound reasons, be called and known as a TOLERANT WHOLE of which all other religions are but parts. C. F. "According to Vedanta we do not come from *error* to truth, but from *truth to truth*, "from lower truth to higher truth, by the process of evolution. "Each of the innumerable stages of evolution cannot be called either "good or bad. When we do not compare one stage with another it "appears to be neither good nor bad. We cannot find fault with "any one of them. The individual soul *gradually* gains experience "by passing through these stages and marches onward towards "perfection which is the end and aim of evolution"—Awakened India of August 99 p. 113.

இயல்பென்றுந் திரியாம லியம மாதி
யெண்குணமுங் காட்டியன்பா லின்பமாகிப்
பயனருளப் பொருள்கள்பரி வார மாகிப்
பண்டருளே சௌபான பக்ஷங் காட்டி
மயலறுமந் திரஞ்சிக்ஷை சோதி டாதி
மற்றங்க நூல்வணங்க மௌந மோலி
அயர்வறச்சென் னியில்வைத்து ராஜாங் கத்தி
லமர்ந்ததுவை திகசைவ மழகி தந்தோ.

141. O Glory be to *this* Supreme Vedanta's Crown
Of blessed harmony and unremitting love;
To which *Vedágamas, Vedángas* must bow down,—

The latter th' parts *Khandas, Siksha** and others gave ;
Which doth kill soul's nescience and path to heaven pave,
The path of fourfold steps † of *love* and of renown ;
And which itself adorned with acts divine and grave
Doth well reveal that all excellent gifts of *town*
And *city, capital and palace*, full of wealth,
Are given to man not in vain but with design,
The Lord's design to bless the souls with lasting health:
The Bliss Eternal, changeless change four mansions fine.‡
Ah! equally eternal is *this School*. No stealth.
It has the Siv-Raj-Yog, *Yama*, eight in line.

* The Vedangas or members of the veda are 6 in number:—Siksha, Kalpa, Vyâkarana, Nirukta, Chandâs and Gotisha. (1) Siksha is the science of grammatical elements, (2) Kalpa is the body of rules on rituals, (3) Vyakarana is grammar, (4) Nirukta is etymological explanation, (5) Chandas or mantras means magical hymns and (6) Gyotisha is astronomical science.

† The four-fold steps are Siva Sariya—Sivakiriya—Sivayoga and Sivagnana and these four squared become sixteen.

‡ The four mansions are Saloka—Samipya—Sarûpa and Sayujya the four States of Moksha.

R. SHUNMUGA MUDALIAR.

(To be continued)

—:o:—

Extract.

THE FOLLOWING IS THE WORLD'S ADVANCE THOUGHT'S PROPHECY FOR THE TWENTIETH CENTURY.—AND WE WISH FROM THE BOTTOM OF OUR HEART WILL BE FULFILLED.

"THE grandest Century that ever dawned upon the earth!—Humanity's Blossoming time! Wonderful and glorious will be Evolution's transmutations!

Humanity will learn to keep in tune, and Being will evolve harmoniously!

The God of Greed will be transformed into a God of Love!

Sickness and sorrow will be burned up in the past, and Death itself shall die!

Peace and plenty for all. Each for all, and a for each.

The Key to Being-to Life-will be found, and the Door be opened, and the whole world flooded with Harmony!

In this glorious century—the Blossoming Time—every sentient thing will be taken into Love's embrace, and the command, "Let there be Light!" is obeyed. Humanity *knows* that "ALL IS GOOD."

Great Heaven itself is but the mind of man
Walking in light and music through the spheres ;
And God Himself reposes in the will,
And works forever in the immortal mind.
The source of all sensation is His joy ;
The source of consciousness God's introspect,
Whereby He sees Himself divinely fair,
All-great, all-good, all-perfect and all-wise.

—:o:—

SLAUGHTER HOUSES AND DRUNKENNESS.

The "London Slaughter Houses," and "Cattle Ships" are two important pamphlets (five cents each) sent out by the British Humanitarian League, 53 Chancery Lane, London England, that throw light upon the horrible cruelties perpetrated upon animals, the one-hundredth part of which, if done on the streets, would arouse the indignation of the public.

People, as a rule, do not act from a sense of justice and right, but they blindly follow after custom, whether right or wrong, and it is mostly wrong.

The flesh-eater claims that animals can be murdered painlessly, and that brutal treatment is unnecessary, but the actual facts prove the contrary. No slaughterman murders painlessly or without inhuman treatment.

If every flesh-eater were compelled to witness the slaughtering of animals, flesh eating would soon be done away with.

All the slaughtermen have to drink to keep up in their awful work. The largest number and the best patronized saloons are in those districts in London where animals are slaughtered.

If the organizations that have so long striven, almost in vain, to advance the cause of temperance, would advocate the non-use of animal flesh (the use of which creates a desire for intoxicants), by precept and example, they would undoubtedly have greater success.

The temperance people are also making a great outcry against the canteen in the army, but commend the thirst for murder, which demands intoxicating drinks.

Flesh-eating, the double standard of morality and war are all countenanced by the vast majority of temperance advocates, and these evils are the cause of which the saloons and drunkenness are the effects.

Added to all this, cattle are now very generally being vaccinated for blackleg, with vaccine matter taken from animals suffering with that disease.—LUCY A. MASLORY.

SIVAGNANA SIDDHIAR

OF

ARUL NANTHI SIVACHARYA.

ADVAITA LAKSHANA—SUTRA II.

Adhikarana—3.

(*Continued from page* 146.)

[As this chapter is the most important portion of the whole treatise in as much as the tatvas treated of here are special to Saiva Siddhanta, the reader is requested to follow it with the elaborate and beautiful table of Tatvas prepared by Sri Senthinathier and the Catechism which is translated herein, which gives all the textual authorities bearing on the subject.]

1. God's acts are determined by love, we stated before. Making them eat the fruits of their karma in the different worlds, and giving each, suitable bodies, God removes the mala by means of these medicines, and gives the souls the highest bliss and crowns them with His own Lotus-Feet.

Maya, a purificatory means.

2. The body and senses are formed out of (Maya) mala, dirt. Why do you say that this dirt will remove another dirt (Anava Mala), you ask. Yes. Just as the washerman washes all clothes clean by mixing with them cow-dung, fuller's earth, &c , so the Most Ancient God removes our sins with Maya Mala.

Definition of Maya.

3. Indestructible, formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect One, cause of the soul's body senses and worlds, one of the three Malas, cause also of delusion, is Maya.

NOTE.—The definition has to be carefully noted. Each word in it is in answer to a particular school of philosophy. See Sivagnana Yogi's commentary for detailed explanation. Maya here means Asuddha Maya.

Its Products : Time, &c.

4. From Maya arise Time and Order (Niyati), and then Kala. Of this, Time acting under the Lord's will rules all the worlds in its three forms of the past, present and future, by creating, developing and destroying everything and giving rise to divisions of time.

Niyati, Kala and Vidya.

5. Niyati brings about order and harmony in the working of Karma: the energetic Kala arises next and lifting Anava a little, brings into play the soul's active powers : the Vidya tatwa arises out of Kala and brings out the soul's intellectual powers.

Ragam and Purusha.

6. From Vidya tatva arises Ragam which according to each one's Karma induces Desire for Bhoga or sensory enjoyments. When the soul is thus clothed in these organs of action, intellection and volition, this combined tripartite body is called the Purusha tatva.

NOTE.—This body is also said to fivefold including Time and Niyati, and hence is called Pancha Kanchuka.

Mulaprakriti : Its Products.

7. From Kala rises Prakriti in Avyakta form. This gives rise to the three Guna ; each of the Guna is of three kinds and these Guna pervade everything. And the soul becoming of the form of these Guna becomes bound for purposes of enjoyment.

NOTE.—The three Guna are Satva, Rajas, Tamas. When combining, with each other, and one of the qualities alone predominate, they form into groups of Satva, Satva-Rajas. and Satva-Tamas, Rajas, Rajas-Satva, and Rajas-Tamas, &c,

Chittam and Buddhi.

8. From the Avyakta, *Chittam* arises, and thinks out everything. From the same, arises Buddhi, and becoming attached to *Dharma* and *Adharma*, discriminates between the mental perceptions, and becoming clouded by Moha, pain and pleasure, influences both Gnana and Kriya.

NOTE.—If every body is not influenced by his individual good and bad Karma, and his own apprehensions of pleasure or profit or loss, then his judgment would be clear and his action true.

The several influences that act on one's Buddhi are the three Guna, good and bad Karma, pain and pleasure, fear and Moha.

Ahankara.

9. Buddhi gives rise to Ahankara which is the Seed of 'I'ness in man, and which says, 'who is there to compare with me, and which says 'I' and 'Mine', and is inseparably connected in man. This Ahankara is of three kinds, according to each of the three Guna, Satva, &c., namely Taijasa, Vaikari and Butha.

Manas: Gnanendriya and Karmendriya.

10. From *Taijasa* arises *Manas*. It perceives objects, and remembers and distinguishes and doubts them. From *Taijasa* also arise the *Gnanendriyas*. From *Vaikari*, arise the Karmendriyas.

Gnanendriya and their objects.

11. The Gnanendriyas are ear, eye, nose, tongue, and body. Their objects of perception are sound, form, smell, taste and touch. Each of them is united to a particular material element such as Akas &c.

Karmendriya and their action.

12. The wise declare the Karmendryas to be mouth, feet, hands, alimentary canal, and organs of generation. Their actions are respectively speech, motion, manipulation, alimentation and excretion, and pleasure.

A classification of all the above.

13. The Karmendriya and Gnanendriya form external organs. Manas and other faculties form the internal organs (Anta Karana). Those who enquire further will find that Ragam and four other faculties are even internal to these four. And the soul lives controlled by these forces generated by Maya.

Butha: Tanmatras: Puriashtaka.

14. From *Butha* are generated the five *Tanmatras*, *Sabda*, *Sparisa*, *Rupa*, *Rasa*, and *Gandha*. They induce knowledge in the external organs. The subjective Tanmatras and Manas, Buddhi and Ahankara form the Puriashtaka.

Note.—The former class of Tanmatras are the objective and the latter subjective, and should not be confounded with each other. It is a distinction of very great psychological importance.

The five gross elements and their relations to the above.

15. From the five *Tanmatras* arise respectively akas, air, fire, water and earth. These have qualities one more than the other. The relation of the original Butha to its visible products is that of the embodied to the body.

Note.—Butha, the product of Ahankara, is the invisible element out of which the gross material elements earth, &c., are finally evolved. This original Butha is mental and is subjective. The gross elements are objective, though all these are products of Maya.

Akas possesses only one quality sound, which is its special one.

Vayu possesses sound, and its own peculiar quality *Sparisa*.

Agni possesses sound and touch and its peculiar quality *Rupa*.

Water possesses sound, touch, form, and in addition *Rasa* or taste.

Earth possesses all the above four and its own peculiar quality, *Gandha* or smell.

The qualities of the gross elements.

16. Akas is space giving room to all other elements.

Air moves everywhere and brings together everything.

Fire burns and unites things.

Water is cool, and it softens things.

Earth is hard and it bears all things.

Their form, and colour and symbols.

17. The earth, water, fire, air and akas are respectively of the form of a square, crescent, triangle, hexagon and circle. They are respectively of the colours of gold, white, red, black and blue. Their letters respectively are ல, வ, ர, ய, அ.

Their Symbols and Deities.

18. Their symbols respectively are: the sword of diamond, lotus, Swastika, the six points, and Amirta Bindhu. Their deities are Brahma, Vishnu, Rudra, Maheswara and Sadasiva. The deities of the five *Kalās* are also the same.

A summing up and classification of the Tatvas.

19. The first five named above as Suddha Tatvas, and the next mentioned 31 tatvas make up a total of 36. Of these, the first are classed as Chit, and one other is the atma who distinguishes these as Chit and Achit and hence called, *Chitachit*, and the next 30 are Achit.

Note.—The commentators add that the first five only are called chit, as they reflect the True Chit, Light of Truth, perfectly. Atma or Purusha is called *chitachit* because it becomes light in light and dark in darkness.

Another classification.

20. The first five are classed *Suddha*. The next seven are classed *Suddhāsuddha*. The next 24 from Maha &c., are classed as Asuddha. They respectively form for the Jiva, the regions of *Prêraka*, (Lordship) *Bhoga*, (enjoyment) and *Bhogya* (things enjoyed).

J. M. N.

(*To be continued*).

SAIVA SIDDHANTA TATVA PRAKASAM CATECHISM.

—:o:—

1. *How many tatvas are enumerated in Saiva Siddhanta?*

They are 36.

2. *How are they classified?*

They are divided into three kinds, Âtma-tatva, Vidyâ-tatva and Siva-tatva.

3. *What is the textual authority for this division?*

The following is the text of Brihad Jâbâla:

"Atma-tatvamathôbhage.
vidyâtatvamchamadhyame,
Tadagresivatatvantu.
Kramâtatvani santihi."

The Âtma-tatva are in the lower part. The Vidya-tatva in the middle. And the Siva-tatva are in the upper part.

4. *What Purânic text supports this authority?*

"Siva vidyatma tatvakhyam tatvatryamudahrutam." says Vayu Samhita.

5. *What are the Âtma-tatva?*

The five elements, the five tanmatras, the five Karmendriyas, the five Gnanendriyas, and the four antahkarana form the 24 tatvas. Some exclude Chittam, and include Prakriti or Guna and make up 24,

6. *What is the Vedic authority for this enumeration?*

The following is the text of Prasnopanishad.

Pruthivîcha pruthivîmâtrâchâpaschâpomâtrâcha tejascha tejomâtrâcha vâyuscha vayumâtrâchâkâsaschâkâsamâtrâcha chakshuscha drashdavyancha srotrancha strotavyancha ghrânancha ghratavyancha rasascha rasitavyancha tvakcha sparsayitavyancha vàkcha vaktavyancha hastancha âdâdavyanchopasthaschânandayidavyancha pâyuscha visarjayidavyancha pâdaucha gantavyancha manascha mantavyancha buddhischa boddhavyanchâhankâraschâham kartavyancha chittancha chetayitavyancha.........

7. *What Puranic texts support this?*

a. Brhmânda Purana:

Bhûmirâponalovâyurâkâsa gandha evacha. Rasorupam sparsa sabdopastha pâyurpadani cha. Pànivâgagharana gihvâ tvak chakshus srottrameva cha. Aghankâraseha buddhischa manah prakruthi.........

b. Vâyu Samhita and Devi Bhâgavata:

Pancha bhûtâni tanmâttrâh pancha karmendrayân cha. Gnakarma vibhedenapancha pancha vibhakasah. Dwagati dhatavas sapta pancha prâṇati vâyavah. Manobhuddhirankhyâtir gunâh.........

c. Kailâsa Samhitâ:

Pruthiviyâdicha sabdâdi vâgâdyam panchakam punah Srotràdyancha (Sirahpârsva prushthodara chatushdayam. Mano (retascha) buddhischa agham kritih khyâtirevacha. (Sankalpancha) gunâh.........

8. *What are the Vidyâtatva?*

Time, Kalâ, Niyati, Ràgam, Vidyâ, Mâyâ, and Purusha, are the seven Vidyâtatva.

9. *What is the Vedic Authority?*

Svetasvatara, 1 and 2:

"Kâlasvâbhavo niyadier yadirichcha bhuutani yonih purushaiti chintyam,"

Of these svabhavo is the same as Kalâ, Ichcha and Râgam are synonymous, Bûtha is Vidya, Yoni is Maya.

10. *Which is the Purânic Upa Brahmanam?*

The following text from Kailâsa Samhita, which refers distinctly to the Upanishad text.

(*a*)

.........purushasyatu. Bhoktrutvam pratipannasya bhojanecha prayatnatah. Antarangatayâtatwapanchakam prakirtitam. Niyatih kalârâgascha vidya cha tadanandaram. Kalâchapanchakamidam mâyotpannammunîsvara. Mayântu prakrutimvidyân mâya srutih etiritâ. Tajjânyetâni tatvâni srutiyuktâni na samsayah. Kâlasvabhâvoniyatiriti cha srutirabravît. Etatphanchakamevasyapancha kanchukamuchyate. Ajanan pancha tatvani vidvanapi vimûdhadhih. Niyatyadhastâtprakrute ruparisthah pumânayam. Vidyâtatvamidam proktam.........

b. Brahmânda Puràna:

.....(prakruti) pûrushou. Niyatih kâlarâgascha kalâvidyecha mayayâ.

c. Vâyu Samhitâ:

Mâyâ kâlamavâsrujat niyatincha kalâm vidyàm kalâtho râgapûrushou.

11. *What are the Siva-tatva?*

The five, Sivam, (Nadam) Sakti (Brudhu) Sadakkhyam, Iswaram, and Suddha-Vidyâ.

12. *What is the Vedic authority?*

Bruhad Jâbâla:

"Sivam saktinj sadakkyam isam vidyakhya Mevacha."

13. *What is the Puranic Upa Brahmana?*

a. Vâyu Samhita:

Nâdâtvinisruto bindurbindor devassadâsivah. Tasmanmahesvarojâtassuddhavidyâmahesvarât.

b & c. Kailâsa Samhitâ:

......Suddhâvidyâmahesvarou. Sadâsivascha saktischa Sivaschetantu panchakam. Sivatatvamidam brumman praganabrummavâ kyatah.

d. Brahmânda Purâna:

Suddhavidyesvarasadasiva sakti sivâ iti.

14. *Give all the above in order?*

Sivam, Sakti, Sâdâkhyam, Iswaram, Suddha Vidya, Asuddha-Maya, Kâlâ, Time, Niyati, Vidyâ, Râgam, Purusha, (Prakriti) Buddhi, Ahankâra, Manas, Chittam, ear, eye, nose and tongue, skin, mouth, feet, hand, anus, and genitals, sound, touch, form, taste and smell, Akas, air, fire, water and earth.

15. *What are the tatvas enumerated according to Sânkhya?*

Satvarajastamasâm sâmyâvastha prakruter mahân mahato ahankâro ahankârat pancha taamâtrâni ubhayamindiryâm tanmâtrebhys sthûla bhutâni purusha iti pancha vimsatir ganâh.

Mûla Prakriti made up of Satva, Rajas and Tamas, and *Mahat*, arising from the same, Ahankara arising from the last, Manas, Gnanendriya and Karmendriya and Tanmatras arising from the above, and what arises from above, namely the five gross elements, together with Purusha constitute the 25 tatvas according to Sânkhya.

16. *What do these 25 tatvas correspond to among Saiva categories?*

They are comprised in the 24 Atma-tatvas.

17. *Are the tatvas above these 24 set forth in Sankhya?*

No.

18. *What is the authority for this?*

The following verse from Siva Purâna.

Sânkhyayogaprasiddhâni tatvaniyapicha kâni chit. Sivasâstra prasiddhâni tatonyânyapi krutsnasah.

States that only some of the tatvas are explained in books of Sankhya and yoga. These and all other tatvas are set forth fully in the Siva-Agamas.

19. *What are the tatvas enumerated in Pâncharâtra?*

The five gross elements, the five Karmendriyas and the five Gnanendriyas, the five Tanmatras, Manas Ahankara, Mahat and Prakriti, (above these is five, and above him, Vasudeva.)

20. *How are they comprised in the Saiva categories?*

They are composed among the 24 Atmatatvas.

21. *What are the tatvas enumerated by the School of Mâyavâda?*

a. Says Varâhopanishad:

Gnânendriyâni panchaiva srottratvag lochanâdayuh. Karmendriyâni panchaiva vâgpânyanghriyâdayah. Prânadayastu panchaiva panch subdadayas tathâ. Manobhuddhirankâras chittam cheti chatushdayam, chatur vimsati tatvâni tâni brahmma vido viduh.

The five Gnanendriyas, the five Karmendriyas, the five Vayus Prana, &c., the five tanmatras, Manas, Buddhi, Chittam, and Ahankara, forming in all 24 tatvas.

b. Says Sûta-Samhita.

Âkâsâdîni bhûdâni pancha teshâm prakîrtitâh. Gunâs sabdâdayuh pancha pancha karmendriyâni cha. Gnânendriyâni panchaiva prânâdyâ dasâ vâyavah. Manobhuddhirankâras chittam cheti chatushddayam. Tesham kâranabhudaikâvidya shaddrimsakah pasuh. Visvasya jagatah kartâ pasorannyah parassivah.

"The five gross elements, the five tanmatras, the five Gnanendriyas, the five Karmendriyas, the ten Vayus Prana, &c., the four Andakaranas, their cause, Mulaprakriti or Avidya, and Jiva from the 86 tatvas."

22. *Are these 36 tatvas the same as the 36 tatvas of Siva Siddhânta?*

No. 10 of these, the Dasa Vâyu are included under Vâyu of the Siddhanta categories. Avidya is the same as Mulaprakriti and Jiva is indistinguishable from Rajas, and these 36 are comprised under the 24 Atmatatva; and do not comprise all the 36 of the Siva Siddhanta.

23. *Can the Vidyá and Siva-tatvas, set forth in the Upanishads be comprised under Mûlâprakriti in any way?*

No.

From Buddhi to earth are contained in and arise from Mulaprakriti; and Mulaprakriti itself is contained in and arise from Vidya tatvas, &c. How can the container arise from the contained?

24. *What is the highest ideal of Pâncharâtris and Mâyâvâdis?*

Their ideal is only Jiva, in his Saguna or Nirguna aspect, and which is mixed up in the the lower tatvas from Prakriti downwards.

25. *Whom does "Vishnu" in the following Rig verse denote?*

"Tatvishnohparamam padam.

sadapasyantisûrayah."

"The Supreme Abode of this Vishnu, the Sages always see."

As "Vishnu" is one of the names of Siva enumerated as below this "Vishnu" means "Siva alone?

Sivomahesvaras chaiva rudrovishnuh pitâmah. Samsâravaidyas sarvajnah paramâtmeti mukhyatah.

26. *What is the meaning of the word "Vishnu"?*

"As the text says."

Sivatatvâdi bhûmyantam sarîrâti ghatadi cha Vyâpyâdhi tishthati sivas tato vishnurudahrutah.

"Siva is called 'Vishnu,' as He pervades the 36 tatvas from Siva tatva to earth."

27. *Why should not this "Vishnu" mean "Vâsudeva"?.*

As Vasudeva does not pervade the Vidya and Siva tatvas, He cannot be called "Vishnu," "All Pervader."

28. *What Upanishad text supports the above mentioned interpretation?*

Compare the following text of Katha Upanishad.

Soddhvanah pâramâpnoti tadvishnoh paramam padam.

29. *What are the Adhwas of the above text?*

Mantraddhvâ cha padâddhvâ cha varnâddhveti sabdidah. Bhuvanâddhvâ cha tatvâddhvâ kalâddhva chârtthatah kramât.

Mantram, Padam, Varnam, Bhuvanam, tatva, Kalâ, form the 6 minds of *Adhwa.*

Kalâtatvanchabhuvanam varnam padamatahparam Mantrascheti samâsena shadadhvâ paripathyatê.

30. *What is Kalā?*

Nivrutyâdayah kalâh pancha kalâddhva kathyate budaih.

Nivirti, Prathishta, Vidya, Sànti, Sàntyâtîtā are the five Kalas.

31. *What are Tatva Adhwa?*

Sivatatvâdi bhûmyantam tatvâddhvâ samudâhrutâh.

They are the 36 tatvas from Siva tatva to earth.

32. *What is Brahama Adhwa?*

Adhârâdyunmanândascha bhuvanâddhvâ prakîrtitah.

They are the Buvanas from Kalagri. Rudra Bhuvana to *Unmanântham.*

33, *What is Varnam?*

Panchâsadrudra rûpâstu varnâ varṇâddhvasamjitâh

They are the 50 letters from "A" to 'Ksha'

34. *What is "Padam"?*

Anekabhedasampañnah padâddhvâ samudahrutah.

They are the 81 Pada from Vyoma Vyapini.

35. *What is Mantra?*

Saptakotimahâmantrâ mantraddhvâ samutahrutâh.

They are the seven crores of Maha-mantras; also the 11 great mantras.

36. *How are they related to each?*

They are related as Vyâpaka Vyâppya. Mantras are pervaded by Pada, Padas by Varna, Varna by *Bhuvana,* Bhuvana by Tatva, Tatva by Kalā.

Mantrâs sarve padair vyâptâ vâkyabhâvâtpadâni cha Varnairvarṇa samûhamhi padamâhur vipaschitah Bhuvanânyapi tatvou ghairaṇdasyântar bahih kramât. Vyâptâni kâranais tatvairârabdhatvâdanekasah. Kalâbhis tâni tatvâni vyâptânyeva yatha tatham.

37. *What are the tatvas pervaded by Nivirtikala?*

The earth.

38. *By Prathishta Kalā?*

From water to Prakriti

39. *By Vidya Kalā?*

From Purusha to Maya.

40. *By Sânti Kalā?*

Vidya and the two next.

41. *By Sântyâtita Kalā?*

Sakti and Siva tatvas.

42. *What circle (chakara) does Nivirti Kalā form? Who rules it?*

Nivirûttirupamâkhyâtam srushdi chakramidambudhaih Pitâmahâdhishthitancha padametaddhi so bhitam. Etadevapadam prapya brahmmârpîta dhyâm nirnâm.

Srishti chakra. Brahma. They who meditate on Brahma reach this circle.

43. *What circle does Prathishta Kalā form? Who rules it?*

Sthitichakramidam brahman pratishthâ rûpamuttamam. Janârdanâdhishthitancha paramampatamuchyayate. Ramâsaktiutovâme sarvarakshâkararomahân.

Asyaiva vâsudvâdi chatushkam vyashtitam gatam. Vâsudevoniruddhascha tatas sankarshanahparah. Pratyumnaschedi vikhyâtam sthiti chakramitam param. Sthitis srushtasya jagatas tatkartrûnâncha pâlanam. Etadeva padam prapyam vishnupâdaprasevinâm.

Sthithi Chakra. Vishnu.

He is possessed by Rama-Sakti and protects all and is great. He has four Vyuha, called Vasudeva, Aniruddha, Pradyumna, and Sankarshana. He protects Brahma and the rest. Devotees of Vishnu reach this Prathista Kala circle.

44. *What circle does Vidya Kala form?*

Samhara Chakra. Rudra. His devotees reach this Pada.

Samhârâkhyamidam chakram vidyârûpakalâmayam. Adhishdthitanch rudrena padametannirâmayam. Etadevapadamprapyam rudrârâdhana kankshinâm.

45. *What circle does Santi Kalâ form?*

Tirobhâvatmakam chakram bhavech chântikalâmayam. Maheshvarâdhishthitam chapadâmetadanuttamam Etadeva padam prâpyam mahesapadasevinâm.

Droupava chakra. Maheshwara. His devotees reach His Supreme Abode.

46. *What circle does Santiyatita Kala form?*

Anugrahamayam chakram santiyatita kalâmayam. Sadasivâdhish thitam cha paramampadamuchyate. Etadevapadam prapyam yathinâm bhâvitâtmanam Sadâsivopâsakânâm pranavâsakta chetasâm. Etadevapadamprapya tenasâkam munisvarâh. Bhuktvâ vipulân bhogân devenabruhmarupinâ. Mahâpralayasambhûtau siva samyam bhajanti hi. Tebruhmaloka iti cha srutirâha sanâtani. Aisvarye na sampanna ityâhâtharvani sikhâ.

Anugraha Chakra. Sadâsiva. His devotees, whose mind is merged in Pranava, reach this Abode; and from there reach the Highest Union with the Supreme Siva.

Hence the text of *Mundaka.*

"Debruhmalokeshu" (parântakâleparamrutâh parimuchyanti sarve),

Sarvaisvaryenasampannah (sarvesvarassambhurâkâsamadhye).

47. *How is Maya classified?*

Maya is divided into Maha Maya, Maya and Prakriti, according to the Sivagamas.

Mâyâmâyâcha mâyâ vai trividha smruta.

Mahâmâyâcha mâyâcha prakrutis triguneticha

48. *What are their other names?*

Mahamaya is called also Para Prakriti Maya has sukshuma Prakriti, and Prakriti as Sthûla Prakriti.

Prakrutisteshâm sthûlâ sûkshmâ paretyasau. Mahâmâyabhavettridhâ tatrasthûla qunâtmikâ. Buddhiyâti bhogya jananî prakrutihpurushasya sâ. Sûkshmâ kalâdi tatvânâmavibhâ gasvarûpinî.

50. *What are the other names of Mahâ Mâya?*

Vindhu and Kundalini, according to Pushkara; and Vidya, Maya, Parai, Paravakisvari according to Chintyam, Visvam *Sadahkiam* and other Agamas.

51. *What is the Siva-tatva?*

Srushtikâletu kutilah kundalyâkâraye sthitah. Tanmaddhyegnanamutpannam tadrûpam nâdamuchyate Tadatitanvarâroge paratatvam nirâmayam. Snddhasphatikasankâsam sivatatvantu yat smurutam. Aprameyamanirdis yamanaupamamanâmayam Shûkshman sarvagatam nityam dhuruvamavyaya mîshvaram. Sivatatvamidam proktam sarvorddhvo pari samsthitam. Onkârâtmatmatayâbhâti sântiyâtitah parassivah.

Says Gnana Siddhi on Âgama:

"When Srishti began, *Kudilai* (Siva tatva) became of the form of *Kundali*: In its midst, Nadam arose as Intelligence. This is pure, Supreme Tatva, pure as crystal is Siva Tatva"

According to Swâyambhu Âgama:

"This is past measure and past description and past comparison; Nameless, all pervasive, eternal, and permanent, and Supreme is Siva Tatva. In it dwells Parasiva, as Santyatîta, and is of the form of *Omkara.*

52. *How are the Sivatatva evolved?*

Siddhanta Sâravali states:

Udiyogachchaktitatvam prasaraticha vibhostatkaladhyam sisrukshor bindoh prâgdrukkryâbhyam sadrusamadhikrutâdyatsadesakhyatatvam. Âdhikyenesatatvam manuvati sahitam tatkriyasaktiyogât gnâkhya saktiyogânmanunivahamukhais suddhavidyâkhyatatvam.

From the Will of Paramasiva, Kudilai arose, and from it arose the Sakti tatva filled with Kala Bhuvana. From the Will of the Lord again, did rise Sadakkiam clothed with Gnana and Kriya, from the above said Sakti tatva. By the power of Kriya Sakti did arise Iswara

tatva with countless Mantreshwarar. By the Power of the Gnana Sakti did arise Suddha Vidya tatva with seven crores of Mahamantrar."

53. *What is the Upa Brahmanam supporting this?*

Says Kailasa Samhita:

Nijechchayâjagatsrushdumudiyuktasya mahesituh. Prathamoyahparispandassivatatvam tatuuchyate. Eshaivechcha saktitatvam sarvakrutyânuvartanât. Gnânakriyasasantiyugme gnânâdhikye sadasivah. Mahesvaram kriyodreke tatvam viddhi munîsvara. Gnânakriyâsaktisâmyam suddhavidyatmakam matam.

54. *Who dwells in these five Tatvas?*

Trividhampara mesasya vapurloke prasasyate. Nishkalam prathamanchaikantatassakala nishkalam. Trutîyam sakalam chaiva nânyathetidvijottamâh. Ekam sthûlam sûkshmamekam susûkshmam mûrttâ murtta mekamhiyamûrtham-

"Of the forms of Parameshwara, He who dwells in Siva and Sakti tatva is the Sukshuma Nishkala Siva. In the Sâdakkya tatva dwells the *Sukshuma* Sakala, Nishkala Sadasiva. In Iswaram and Vidya tatvas dwells the Sthula Sakala Maheshwara."

55. *What is the meaning of 'tatva'?*

The agama definition is:

Apralayam yattishti sarvesham bhogadayibhûtânâm, Tatvamiti khyâtam tanna sarîraghatâditatvatah.

Unlike the bodies which perish, these 36 tatvas endure till the great Pralaya and hence are called 'Tatvas.'

56. *Why are the tatvas and the dwellers therein called by the same name?*

Saiva Gnanothara says:

Yâninâmânitatvânamtâni tatvadhipeshvapi, Gnatvaivam yojayenmantram yasmin yah prâptumihata.

By whatever names the *tatvas* are called, by the same name are called the dwellers therein.

57. *How are the Vidyâ and Âtma tatvas evolved?*

Mâyâtonantayogâtprasarati cha kalâkâlatatvam niyatyâ vidyâ râkahkalâtah prakruti sakhamito rudra yuggaunamastât. Buddhischatopyaham kru trividha gunayutâ dimdriyair mânasam prakkarmâkshânyevamâtras svaguna gatabhidâh pancha bhûtâni tebhyah.

From Mâya or Sûkshuma Prakriti, by the action of Ananteshwara of Ishwara tatva, do arise Kala, Time and Niyati. From Kala, did arise Vidyâ and Raga tatvas. From the above Mâya, Purusha tatva clothed with the five coats of Kala, Time, Niyati, Vidya and Ragam along with Rudras. From Kala, did arise again Prakriti, and from it, Guna tatva (of Satva Rajas and Tamas) and from the latter did rise, Buddhi, and Ahankara, and from Satva, Taijasa Ahankara arose Manas and (Chittam) and the five Gnanendryas; from the Rajasa Vaikari Ahankara arose the Karmendryas; from the Tâmasa Butha Ahankara did arise the five Tanmatras, and from theTanmatras arose the gross elements so says the Siddhanta Sâravali.

58. *What is the nature of Pasu (Soul)?*

Says Paushkara Agama:

Pasuh pasutva samyogannamuktah pasuruchyate. Yasmatsvadrukkriyasalî kalahînopyanisvarah. Vyâpakas chinmas sûkshmas sivavat samvyava sthitah.

"As he is connected with *mala*, he is called Pasu, and not a Mukta: He is not united to kala, yet posseses, Gnana and Kriya (intelligence and action). He is not Isa, yet possesses all pervasiveness, and intelligence and subtleness in appearance like Siva.

59. *How many kinds of souls are there?*

Pasavastrividhâ gnâyâs sakalah pralayâkalah. Vignâna kala itiyesâm srunuddhwam lakshanam kramât. Maloparuddha druk saktis tatprasruttyai kalâdi man. Bhogâya karmasambandhas sakalah paripathyate.

Pasu (souls) are divided into three classes *Vignānākalar Pralayākalar*, and *Sakalar*......Of these, Sakalars possess powers of intelligence, and will and action dimmed by Mala, and for these partial manifestations, these powers uniting with Kala, Ragam and Viddei, the souls are bound by Karma for the purpose of undergoing pain and pleasure.

60. *Who are Sakalars?*

Vide definition given above.

Maloparuddhadruk saktis tatprasrutyai kaladimân. Bhogâya karmasambandhas sakalah pari pathyate.

61. *How are Kala and other tatvas which induce Bhoga in the soul called?*

They are styled *Pancha Kanchuka* (The five-fold coat).

62. *How is this Pasu (Atma) called by Mayavadis following their own upanishads?*

As stated in the table at D.[1]. they call it Nirguna Brahmam, Kutastha Brahmam, Siva, Paramasiva, &c.

63. *Is this usage found also in Saiva Upanishads and Upabrahmanas?*

Yes.

As stated in D[2], soul is called Siva, Parabrahma, Hara, Kshetragna, &c.

64. *Give a text for this soul styled Siva, getting the Panchakanchuka?*

The Kailasa-Samhita says.

Sarvakarttrutwa rûpâcha sarvajgnatva swarupinî. Pûrṇatva rupânityatva vyâpakatva svarûpinî. Sivasya saktayah pancha saṇkuchadrûpabhâskarâh. Âpisaṇko-charûpeṇa vibhantya itinityasah. Pasoh kalakhya vidyeti râga kâlau niyatyapi. Tatvapanchaka rûpena bhavantiyatra kaleti sâ. Kinchit kartrutva hetus syât kinchit tutvaika sâdhanam. Sâvidyâ tu bhaved ragovishayeshvanuranjakah. Kâlohi bhâvâbhâvânâm bhâsana bhâsanatmakah. Krumâvachchedako bhûtva bhûtadiriti kathyate. Edantu mama karttavyamidam neti niyâmikâ. Nyatie syâd vibhos saktis tadâkshepât patet pasuh.

The atma (soul) who is Siva, and possessed of the five powers of perfect action, full intelligence, and fullness, omnipresence, eternality unites itself for the better manifestation of itself, (1) with Kala, inducing action, (2) Viddei inducing intelligence, (3) and Ragam inducing Desire and (4) Time, inducing knowledge and ignorance of things existent and non-existent and both (5) Niyati, inducing perceptions of fitness in one's doing or not doing a thing; and being clothed in this Panchakanchuka is called Purusha.

65. *By what mark is the position of the atma, called, Jiva and Panchakanchuki indicated in the table?*

By E[2].

66. *Where is the circle of the Anantar who created the Panchakanchuka out of Maya for the Jivâ.*

They dwell in Iswara tatva No. 33 in the table.

67. *Is the Jiva called Sivâ as he is Panchakanchuki alone or for any other reason also?*

Yes. Kailasa Samhita says:

Svânkarûpeshubhaveshu mâyâtatva vibhedadhih. Sivoyada nijam rûpam paramaisvarya pûrvakam. Nigûhyamâyayâkhilapadarttha grâha kobhavet. Tadâ purusha ityâkhyâ tatsrushtvetyabhâvachchrutih. Ayamevahi samsûrî mâyayamohitah pasuh. Sivâdabhinnam na jugadâtmânam bhinnamityapi. Jânatosya pas or deva moho bhavati na prabhoh. Yathaindra jalikasyâpi yogino na bhaved bhramah. Guruṇa gna pitaisvaryas sivo bhavati chidghanah.

When the contemplating Siva, concealing its form of Supreme Powers in Maya, proceeds to understand the object sensations, he becomes Purusha. Hence the Sruti says "Tat Sristva." This Purusha becomes the Pasu covered by Maya. To understand himself as different from the world and as different from Siva will always leave him in delusion. This Delusion is not found in Siva. As the magician is not subject to delusion so also, the yogi is free from delusion. After the Guru imparts the truth, he becomes Siva of immaculate Powers and Intelligence."

68. *How is the Brahman denoted in the Table?*

By the letter D[1].

69. *How is the Jiva subject to Upadhis denoted?*

By the letter E[1].

70. *Is there difference between this Jiva denoted by E[1] and the Panchakanchuka Jiva denoted by E.[2]?*

Though derived in different ways, there is no difference in substance.

71. *What is the authority?*

Advaita saivavedoyam dvaitam na sahate kvachit. Sarvajgnas sarva kartâ cha siva êva sva mâyayâ. Saṇkuchadrûpa ivasan purushah sam babhûvaha. Kalâdi panchakenaiva bhoktrutvena prakalpitah. Prakrutisthuh pumânesha bhunkte pra krutijân gunân. Itisthana dvayântusthah purusho navirodhakah.

Says Kailasa Samhita: Adwaita Saivam will not accept Dwaita in any form: The Supreme Intelligence and Supreme Cause, Siva, by his own Maya dwindled into a being of small form, Jiva. By the union with Kaladi Panchakanchuka, he became created as the enjoyer. This very Purusha dwelling in Maya eats the fruits of Maya. These two Purushas of different places are not different.

72. *Do the two kinds of Jivas above described really differ, before they are enveloped in the Panchakanchuka and the Upadhis respectively ?*

No.

73. *If so, can the Ideal of the Mayavadis be said to be the Final One ?*

No; inasmuch as the True Brahman is above these Upadhis, and far above the Vidya and Siva-Tatvas.

74. *Is the Pathi, Isa with His consort dwelling in the Paraprakriti tatvas of Siva and Sakti, the same as the Isa dwelling in the Mulaprakriti ?*

No. According to Saraswati Rahasyopanishad, Rudrakritayopanishad and Annapurni Upanishads, this Mulaprakriti is pronounced as Anirvachaniya and false, and the reflection of Isa in the Satva and other Gunas is equally regarded as imaginary. But the Highest Lord, transcending the 36 tatvas, is regarded as eternal and not transitory, according to Isa and Kena and other Upanishads, as for instance in the text: "Nityonityanam chetanaschetananam."

So the two Isas cannot be the same.

75. *Is the Jiva (of Mayavada School), the reflection of Rajoguna in Maya and the marked E1 and the Jiva marked D2 the same ?*

No. The Mahanarayanopanishad texts "Andakaeranopadika sarve Jivah: Mai Jivatvam Ishatvam Kalpitam,"

Speak of this Jiva as imagined. But the atma, as spoken of in the following texts of Chandogya and Katha.

"Na mryate jivah
Najayate nryate vipaschit"

is not mortal, neither is it born.

Hence the two are not the same. (In the simile of the crystal and colours, the Rajoguna Jiva will be analogous to the Red colour or picture reflected in the crystal, which should be distinguished from the real crystal, the true Jiva.)

76. *Is the Mayasakti attached to Brahman, (D1) the same as the Sakti of Siva attached to the 35 and 36 tatvas ?*

No. They are different, the colours reflected in a crystal are different from the Light of the Sun. The Light is indistinct from the Sun itself and is in Samavaya relation; and though it enables the colours to shine and be reflected, is yet distinct from the colours.

Consider the text.

Aparetu parâsaktis sivasya samavâyinî. Tâdâtmyamanayor nityam vanni dâhakyor iva. Atas taddharma dharmitvât parâ saktih paratmanah. Prabhayâhi vinâyadvadbhanu resha na vidyate. Na sivena vina saktir na sakyâcha vina sivah.

77. *Are the illustrations of a mirage, son of a barren woman, Post mistaken for a man, Betâla, Gandarva City, Rope and Snake, and the terms Adhyasa, Arupam, Swapna-Loka, Kalpana found in Sarvasara, Niràlamba, Tejobindu, Saharahasya Mahopanishad, Varaham, Rudra-Hridayom, Anna Purni, Sandilya) Yoga iko, &c., are found in the Principal twelve Upanishads ?*

No.

78. *In these principal Upansihads are the Jiva and Ishwara spoken of as imaginary as in the first set of Upanishads ?*

No. Besides, these Upanishads speak of Gargi Akasam (Chidambaram) (Dahara Akasam) Vyomam, Parasakti, Devatma Sakti, Grace of Siva, Brahma Loka and Siva Loka. These terms do not find a place in the Mayavada Upanishads.

79. *Why should the 12 Upanishads be of greater authority than the others?*

For the principal reason, that the Vedanta Sutras refer to these as authoritative and do not refer to the others at all.

80. *What are the Buvana (worlds) in which these 36 tatvas are contained ?*

There are 1000 worlds in Prithvi (earth) tatva.

From water to the 4th tatva, there are 56 Buvana.

In the 7 Vidya tatvas, there are 27 Buvana.

In the Sudda Veddei, Ishwaram and Sadahkiam, there are 18 worlds. In the Sakti and Sivatatva, there are 15 Buvanas.

81. *What are the Buvanas in the Sakti tatvas?*

Indika, Deepika, Rochika, Mosika, Urdhvaka, Vyapini, Vyomarupini, Anandai, Anadai, Anasruthai are the Buvanas.

The names of other Buvanas must be studied in the Agamas.

82. *Why is the term* 'Brahmalokeshu' *used in the plural, in the Mundaka (Brihadaranayaka and Kaivalya and Taittriya, and Chandogya and T. Mahanarayam &c.,?*

For the reason that there are several lokas in the Sakti and Siva Tatvas as above.

83. *Can this 'Brahmalokeshu' be identified with the Heavens of Trimurties?*

No, for the reason, that these heavens of the Gods are found far below in the scale of the tatvas and they are not the Supreme Goal from which there is no return. But the Upanishads mentioned speak of the '*Brahmalokeshu*' as not inducing future births.

"Brahma lokamabhi Sampadhyate.

Nagâpunaravertate, Nâgapunaravartate." (Changodya).

84. *What is the Siva Tatva?*

See answer to question No. 51.

85. *What is the Sakti Tatva?*

Gnana Siddhi says, "By means of Gnanam (Nada), Kriya arose. The form of this is Bindhu."

Gnanenatukriyotpannam tatrûpambinduruchyate.

86. *What is Sadasiva Tatva?*

Gnana Siddhi Agama says,

"Where Gnana and Kriya are in equal proportion, it is Sâdahkya form. This tatva is both *Sakala and Nishkala.*"

Gnânakriyasamavyaptam kartru satûkhyarûpakam. Sadasivâkhyatatvamtu sakala nishkalam bhatvet.

87. *What is Ishwara tatva?*

Gnana Siddhi says, "where Gnana is less and Kriya is more, this is Maheshwara Tatva."

Gnananyûnam kriyâdhikyam mahesastatva vigraham

88. *What is Suddha Vidya tatva?*

Chintya-Agama says "Where Gnana is more and Kriya less, this is Vidya tatva.

Kriyâsaktiyapaharshancha gnanasaktiudbanan tathâ. Vidyâ tatvasya chotpattir gnagorbha bhavat tadâ.

89. *What is Asudha Maya?*

Paushkara says "It is Maya that changes every thing in the world into its own form. This is eternal, one, all pervasive, real, subject of Karma, cause of Men's Samsara. from Maya, there are two kinds of Srishti, *Sthula and Sukshma.*

The Sukshma Srishti comprises the clothing of the Atma in Kaladi-tatvas, giving rise to the manisfestation of the Higher intellectual Powers. The Sthula. Srishti comprises the visible worlds, and body and senses.

Mayatyasmajjadvisvam mâyâtena samîrita. Nityekâ vyâpinivastu rûpa karmasraya sivâ. Sâdhâranícha sarvesham sakalânâm munisvarâh. Mâyâyâ dvividha srushdis sthûla sûkshmatmiketyapi. Druk sakti vyanjika sûkshmâ sthitû tatvâtmanatmani, stulâbhuvana rûpena sarirâtyâtmana sthita.

90. *What are the five tatvas from Maya?*

Kalâ, Vidyâ. Râga, Kâla (Time) and *Niyati.*

Kalavidyâ cha ragascha kâloniyatirevacha. Panchaitanitatvâni mâyeyâni dvijottamâh.

91. *What is Kala?*

Says Paushkara—"For the manifestation of Intelligence, it removes the Mala a little. and brightens the intelligence. This is Kala tatva."

Malân sarvatmanâbhitva chaitanya prasaratmanah

92. *What is Time?*

Chintya Agama says: "From the Maya of illimitable powers, Time arose. This is Past, Present and Future. This matures *Mala.*"

Anandasakti rûpâya mayatah kâlasambhavah. Bhutabhavya bhavisbyascha tridha rûpobhavetpunah. Mulûnâmparipakvarttham kâlatatvasya sambhavah.

93. *What is Vidya?*

The following Text: "For the enjoyment of Atma, the Vidya tatvam arose from Kalâ. On the man, made agent by Kala, is induced intelligent action by means of Vidya tatva."

Tatovidya kalatatvâdabhûdbogartthamâtmanah. Kalayûkarttru bhûtasya bhuddhilaksana karmanah. Alokane yatkaranam sâvidyâ siva sâsane.

94. *What is Râgam?*

The text says: "The man whose mind involved in desire is further led into desire. This is done by Ragatatva."

Pravruttasya pravrut yartthamapi ragah pravarttate.

95. *What is Niyati?*

The authority says: What impels man to action is Niyati."

Nyatischa tatha karma phaleniyamayatyanwh.

96. *What is Purusha tatva?*

The following is the text: "He who is clothed in the Kaladi Panchuka, and who is united to Avidya and who is ready to enjoy the Prakriti Bhogya is called, Purusha."

Panchakanchukasumyaktah prakrutim bhoktumudyatah. Avidyâdi samâyuktah purushah parikîrthithah.

97. *Where did Prakriti rise from?*

The Maya which arose in a gross form from Kalâ is Mulaprakriti and comprises from earth to Guna.

Tatcha mâyodhhavam yasmât kalutas sthulatâm gatam. Gunadiskhiti paryantam tatva jatam yato bhavet.

THE
LIGHT OF TRUTH
OR
SIDDHANTA DEEPIKA.
MARCH AND APRIL, 1900.

NOTES AND COMMENTS.

The Transvaal War.

We have not been the first to notice the happy conjunction of the Great Sivaratri day and the Relief of Ladysmith. Anyhow it is matter for sincere congratulation that the British Arms were victorious on this day which will hereafter be ever memorable. And we repeat our Prayers to the Most High to bring about the end of the war and plague and famine as soon as possible.

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"The Hindu Gains of Learning Bill."

More than two years ago, we remarked as follows and in doing so referred incidentally to the Hindu Gains of Learning Bill "It should be apparent to every one, how but for our established Courts of Law, Hindu Law in the hands of the people would have undergone many changes; and how many shifts and contrivances people have recourse to, to keep themselves clear of the presumptions of our Law Courts. Even the Legislature is too slow (perhaps justly) to move with the times, and we know what difficulty the Hon'ble Mr. Saukaran Nair had in carrying a mere permissive piece of Legislation through the Council. And the Hon'ble Mr. Bashyam Ayyangar's tiny Bill is still hanging fire."

But nobody could reasonably complain of the thing being rushed through the Legislature, when in fact it was hanging for nearly 9 years, and every body whose opinion was worth taking had stated his views freely and fully. Of course there has been difference of views on this question, as there will be upon every blessed point on the face of this earth, but when the majority had clearly pronounced upon its merits, nobody could cavil at the passing of the bill. If a thing is to be decided by the mere weight of intelligence and learning alone, the names of few such in favour of the Bill, Sir T. Muthusami Iyer, Prof. P. Ranganadham Mudaliar, Sir S. Subramanya Iyer, Sir K. Seshadri Iyer, Sir V. Bashyam Iyengar, and Dewan Bahadur S. Srinivasaragavachari and Dewan Bahadur R. Ragunatha Row and the Hon'ble Mr. Norton and the Hon'ble C. Vijiaragavachar must alone suffice.

And it will be simple perversion of sense to even think of accusing such a galaxy of learned and tried men of betraying their trust, &c., &c. Almost every newspaper with the single exception of the Madras Mail, (which however originally supported it and never chose to explain its change of attitude) throughout the whole of India has warmly supported it, and it is strange that a few people (in describing whom our able contemporary, the Indian Social Reformer does not mince his words) should think of starting an agitation too late in the day. Any amount of Paper discussion cannot but be slipshod and desultory, and one had better go through the opinions already collected by the Government, and the report of the speeches which were delivered at the Council when the bill was finally passed, before he ventures to pour out his empty vapourings. Perhaps there would not be so much agitation, if the bill was really harmful instead of being beneficial, and if did not so much tend to the amelioration of our social conditions in the path of reform and progress.

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Encouragement of Learning.

We cull the following paras from the letter to the President of the Bombay Corporation from the Hon'ble Mr. Justice Candy, I.C.S., Chairman, Provisional Committee, for Post Graduate Education.

"The advantages especially accruing to the Mysore State from the location of the University in Bangalore are great. Not only would a richly endowed University come into Bangalore at once, but the perpetual flow of future benefactions to Bangalore would benefit the State. The presence of a University of Research would give a great impulse not only to the existing educational institutions, but also to future chemical and other technical industries in the province. Bangalore would become the greatest centre in India of Scientific thought and research and a place of pilgrimage to all lovers of science and learning. It would become the home of learned congresses of scientists and publishing centre of original contributions to scientific knowledge.

"To secure these advantages special inducements have to be given. It is no new thing in Europe and America that great sacrifices are made by small State or cities to secure the advantages of having a University in their midst. In Wales several cities have competed for the honour of having the University. The London County Council is expected to give £10,000 a year to the Teaching University of London. The several City Companies are also expected to give liberal grants. Manchester, Liverpool, and Bristol support their University Colleges. The Liverpool Corporation in 1882 obtained from Parliament powers to raise thirty thousand pounds for the College buildings. The Nottingham Corporation has given £70,000, Sheffield 22,000, and Cardiff £10,000 for their respective College buildings; and, more-

over, they give annual grants that of Sheffield amounting to as much as £7,000 towards a Budget of £15,000. The Edinburgh University was originally started by the Town Corporation. Zurich made heavy sacrifices to get the Federal Polytechnic in its midst. The Bund permitted its location in that City only if the City provided a worthy habitation. The amount of local contribution may be inferred from the fact that the Physical Institute of Dr. Weber alone had cost over £70,000. The Swiss Universities are all maintained by the Cantons, some of which, like Basel and Geneva, are mere small cities, and yet do everything to make their University attractive to students from all parts of the world. Bornes alone in recent years has spent about ten million francs on reconstructing Institutes and Laboratories. The Municipality of Paris maintains institutions like the Ecole de Physique et Chimie, and it appears to have endowed more than one chair at the Sorbonne. The Ville de Lyons contributes annually a moiety of the extraordinary budget of the University, establishes business and makes grants for apparatus besides defraying two-thirds of the cost of buildings which has already exceeded half a crore in Indian money. Brussels and Amsterdam maintain Universities towards which they respectfully contribute annually £5,000, and £18,000, the total cost being £15,000 and £30,000. In America several of the States, like Michigan, maintain their own Universities, and though the Colleges of Agriculture and Mechanical Arts were originally designed to be maintained out of the Congressional grants of lands and cash annual contributions, yet the individual States in the aggregate add every year £80,000 to the £140,000 spent by the Congress."

If such encouragement and inducements are essential in regard to the Language and Literature of modern Europe, with what face can it be said that the Vernacular Languages should progress and be maintained by the purely 'learning for learning sake' spirit.

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The movements of India.

We elsewhere reproduce the excellent speech of the present gifted Viceroy of India, delivered at the annual meeting of the Asiatic Society of Bengal. No doubt the Government is to be thanked for the little they have done till now and we will be all owing an unfailing debt of gratitude to Lord Curzon if he will carry out his own promptings of the true spirit of Art, during his stay in India.

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Professor Ladd and his lectures.

Professor Ladd brought his long series of lectures to a close last month, and his lectures marked a clear advance on those of Dr. Burrows and Prof. Fairbairn. These latter however learned were sectarians and the narrowness of sectarian spirit was clearly marked in their lectures. Prof. Ladd was so far free from this limitation of spirit and though he spoke as a Christian, it was about views of God and man which any reasonable man can receive and consider in perfect calmness of spirit and reason. We hope to present a full review of the subject handled by our able Professor at such vast length ere long, and in the meanwhile we offer him our warmest thanks for his having taken the trouble to come over to this country on a purely philanthropic mission.

SRI PARVATAM.

"'Oh Yes, when I reach the Alps', he hath said to me, 'I always pray'. He would betake himself to some quiet corner, among that grand scenery, and fall on his knees. He was praising God in the work of His creation, the Alps, and bowed in simple praise of it."

This is what is reported of the saintly Ruskin, and the noble feeling given expression to above, clearly explains the wide spread system of worship obtaining among the Hindus. We refer of course to the system of setting up places of worship to the Most High on the highest mountain Peaks and most magnificent hills. And the more inaccessible and difficult of reach these hills are, the more sacred do they become in the eyes of the people. And there can be no possible doubt that some of these pilgrimages call forth no small amount of endurance and toil and patience, and expense, which the people will never show, unless they were animated by an equal amount of fervid piety. And there can be no doubt whatever also about the elevating influence of Nature in her grandest and magnificent aspects. The sense of elevation and freedom, purity and beauty, awe and reverence, one feels when one reaches one of these mountains tops must be felt and not told, and yet writers have holden forth about the marvels of a sunset or sundawn on Mount Blanc or on the Himalayas, and one cannot but cry out at such sights from his heart of hearts.

"சோதியே சுடரே சூழொளிவிளக்கே *
சுரிகுழற்பணை முலைமடந்தை
பாதியே, பரனேபால்கொள் வெண்ணீற்றாய்
பங்கயத்த யனுமாலறியா
நீதியே—
"தீதிலாநன்மைத் திருவருட்குன்றே."

In fact the Siva Linga is nothing but the hill top in its origin, and the custom of worshipping God on mountain tops was current among the Jews and Romans. And to

* A friend of ours mentioned to us how the picture at Tiruvannamalai, with the setting sun, and the flaming hill top, and myriad lights, called to him at once these lines. Yogis have a different explanation of the triple light.

Moses, God appeared as fire and light on mountain tops, accompanied with thunder and clouds and lightning, the true picture of Siva, as *Giriça* and *Kapardin*. And the highest peaks in India had from the beginning been dedicated to the worship of Siva and Parvati, on Himavat on the Vindhya, on the Western Ghats, on the Central Ranges, on the Eastern Ghats and on Mainaka, &c. Of these, the most sacred, of course, is Kailaça, and when we find that even St. Appar did not succeed in finding this Mountain Abode on earth, we will be correct in stating that this Mount Kailaça does not represent any material plane, but certainly means the Highest Summit of Man's spiritual moral and intellectual elevation, reaching which, after leaving his sense of his own greatness (Ahankara), he will surely unite in that Abode of Eternal Peace and Beauty and Bliss. But mortals identify this Supreme Abode with this and that Mountain Peak in particular, with Mainaka in Ceylon, with the Rock at Trichy, with the Hill of Kalahasti, with Sri Parvatam, with Himavat, &c., and there is a purpose in view. Man cannot reach up to the Highest Ideal all at once. He must climb and be made to understand by slow degrees, mark each as the highest and then ascend higher, and higher, not condemning what he had already reached but always looking up higher and higher, until he may have reached the highest of these hills.

Of these hill-shrines, none is more sacred than the hill called Sri Saila and Sri Parvata, Sri Mallikarjuna, and Mahanandi, &c. Its importance may be guessed from its appellation itself "Parvata" "The Mountain." It is so called by its pre-eminence, whereas all other hills are distinguished by peculiar names. And for one thing, this hill is much more difficult of approach and presents a much grander scenery than those below in the south. And the people and princes of ages gone by, have expended their wealth and labour in building and beautifying this Holy Shrine, though their degenerate descendants simply sit with folded hands and see the disintegration of this noble edifice.

To southerners generally, a temple is sacred, if it had been visited by the Saiva Saints or Alvars; and Sri Sailam has been visited by all the three Saints Appar, Sambhandar and Sundarar, and their separate Hymns appear in the Devara Collections; and the place is called Sri Paruppatam, Tamil rendering of Sri Parvatam, and the hill is locally known by this name more than by the name of Sri Sailam or Mallikarjunam.

Now to describe briefly our journey to the place. From Madras, we reach Nandyal, by the M. R. and S. M. R. lines, and from Nandyal, we go by cart to Atmakur, a distance of 28 miles. The road is wretchedly bad for the greater part, and does not reflect much credit on the Board in charge of it. In fact, cart men avoided the High Road for nearly 10 miles and preferred to go by the country roads. Atmakur is a small town and is the seat of the Deputy Tahsildar and Police Inspector and an L. F. Hospital. From here to the foot of the Hill (Nagaluti) is a distance of 12 miles. This road, too, except for a few miles, is of the worst description. The situation of Nagaluti is very pleasant surrounded by shady groves, in which there is a nice and cool spring, the water flowing into a small tub from the mouth of a bull. There is here a small Temple dedicated to Siva and Verabadraswami. From Nagaluti we commence the ascent, and it is a steep one for over 2 or 3 miles. The chief difficulty of the ascent is due to the flight of steps that have been constructed over this distance. After we have gone up two or three hills, the road is not bad and it is slightly up and down and as we reach Peddacheruvu, we get into a big plateau, a valley surrounded on all sides by the hills. Peddacheruvu is our halt for the day and its distance is reported to be about 16 miles. There is a fine tank here and it is edged with tall growing bamboos, which gives it a most picturesque appearance. In the tank itself beautiful white lotuses and water lilies and tall cuscus grasses grow, and the water actually tastes sweet with the smell of the cuscus grass. Early next morning we resumed our journey, and after some distance, the way was rough but not difficult, having to go over several small hills; and nearing Beemani Kollum, we descend into a deep ravine which cuts off Sri Parvata proper from the surrounding hills. And both the descent into this ravine and the ascent from it are both difficult, but not so bad as it was reported to be. The view from above into the ravine, and far below is very grand. The ravine cuts through these rocks to a considerable depth, and the cut sides look more like fort walls, so steep and straight and brown they are. The bed of the Ravine is one slaty bed, there are no loose stones or sand. From the bottom of the Ravine at this spot, called Bhimani Kollum, commences the ascent of Sri Parvata or Mount Kailas; and as we go up, Vista after Vista of hills and ranges of hills present themselves before us, the distant peaks and the line of trees on them become sibhoutted like our Temple Vimanas and the row of Kalasams on them. One view specially seemed a remarkable likeness of the Siva-Linga, with the pedestal. It stood between two ravines, the highest Peak and another small one forming Siva and Parvati, and the Pedestal was a table like rock in front. Our artist has taken a view of this beautiful picture and has named it Siva-Parvati, and it is not unlikely that similar views had given rise to the symbol of the Siva Linga itself. We ascend higher and higher, and our toil and trouble seems to burden us, till at last we have reached the Top, where is situated what is aptly called the Kailasa Vakkili, the "gate to Heaven." As the wearied traveller feels the refreshing breeze, under the cool shade of this tower, the feeling of

rest and pleasure one feels is simply thrilling. Indeed, in this world, at least half the pleasure we feel will be lost to us if it is not that in seeking and securing this, it entails any amount of pain and trouble. From the gate of Kailas, we travel over more or less level ground slightly falling, till we reach the Temple, of which we catch a glimpse from some distance and which is situated in a dip of Mount Kailas. Mount Kailas is surrounded on all sides by deep ravines, and by the Kistna, so that on any side, it is steep and inaccessible, the ravine at Bhimani Kollum joining the Kistna below. Its situation is also central, and any way you have to go 30 or 40 miles to reach the low country.

The temple proper is surrounded by castellated walls, longest sides being 1500 feet each, and the shortest being nearly 1000 feet each and the height is 21 feet and thickness 4 feet. Nearly the whole outer face of these walls (fancy such a dimension of 5000 × 21 feet) is fully sculptured with the figures of animals and men and Gods. There are hunting pictures of all kinds, there are horses and elephants in every pose, Puranic representations of episodes, Rishis doing tapas in all kinds of postures; and there are animals and reptiles in every grotesque form, athletes, wrestling with each other, &c.* These pictures show that the race of men who cut them were a warlike and manly race. There are three towers, one of which is the highest, and will compare favourably with the highest in Southern India.

Passing within, the whole space is intersected into 3 squares, one below the other and the sides are filled with innumerable mantapams and shrines, the shrines mostly without any images and in the worst of repairs. There are large number of wells with small towers or domes above, the only source of supply to all the pilgrims who resort to the place. Some one or two of the tanks were altogether dry and filled up more or less.

The central shrine is that of Mallikeshwara and is the most costly structure. The principal Vimanam is covered from top to bottom with plated gold, unlike any other Temple in Southern India, and all the images of Nandis and Dakshanamurti placed over the terrace in the mantapam fronting the Vimana are also similarly covered with gold. It is reported that of old these images contained inside untold wealth, and the Rohillas who once plundered the whole Temple have left their marks in the mutilated condition of most of these images. The style of the principal structures is quite dissimilar to those in Southern India, the Chola and Pandyan styles, but there is remarkable resemblance between these and the shore temple at Mahamalaipuram (corrupted into Mahabalipuram) and the traditions in connection with the latter Temple show that priests from Sri Sailam were brought to the Mahamalaipuram Pagoda, which in itself proves the great antiquity of Sri Sailam Temple. The structure is clearly Chalukyan, and the Conjeevaram Pagodas and the seven Pagodas were also constructed by the Rulers of the Chalukyan Dynasty when they held sway over those parts. The rock cut Temple at Ellora, also called Mount Kailasa, was also their work, and it speaks volumes for the great religious zeal and piety of these noble sovereigns who adorned this ancient line of Kings, and yet to-day the student of South Indian History knows hardly any thing about them.

The Temple of Sri Parvati is a very small one at present, but it is reported that the original image was stolen or mutilated and its place has also been changed. The Principal Amman Shrine is occupied by a Goddess called Brahmaramba, in whose name a big feast is held in the month of Chaitra when bloody sacrifices are also offered. This is clearly an image of Kali, and this shrine stands apart and is shut up after sometime in the night, even when other shrines are open. Evidently the image was set up sometime after the Temple came into the hands of the Pushpagiri Mutt. Perhaps the image which was outside the Temple was set up in the place of Sri Parvati when the image of the latter was lost. Anyhow the worship of this Brahmaramba is not to be be confounded with the principal worship of the shrine itself.

The Temple tree is a fig tree, and it must be a very ancient one. It towers far above the tallest tower, and at its base, it measures more than 55 feet. Under its shade are seated Sanyasins and Yogis, and a good picture of this was photographed by our artists. The tree on the right hand side of the principal picture is the fig tree we have mentioned above. Such an old tree we have never seen anywhere else.

There is one liberty allowed in this Temple and other Temples in this District, namely the right of free worship allowed to every caste Hindu, a right which we dare say were obtaining at one time everywhere in the South, as they are still to-day in the north. And we had the satisfaction of worshipping God with our own hands and at our own leisure and our abhisheka and archana were performed with the accompaniment of Devara and Tiruvachaka Hymns. One has necessarily to attain to that calm and resigned and reverent attitude of mind and body, forgetting all self, which is necessary in a worship of this kind, before one can expect to feel any soul elevation.

A visit to the Kistna which cuts through the Nalla Malais at this point and a bath in it are held very sacred; and this is a pretty stiff job. It is one steep journey, down and down you go, till at the very bottom lies the perfectly blue and placid waters of Patala Ganga or Nil-

* There is one picture in which two men hold each other by their legs, stretched at full length, and withal making a regular ball. We have witnessed many an Indian and European circus performance, but never saw any such pose, before.

Ganga. The scene hereabouts can only be matched by the Nerbudda at the marble rocks. Our artist has taken 2 or 3 views of the bathing ghat and the winding river. The distance between Peddacheru and Mount Kailas is about 15 miles and from Mount Kailas to Patala Ganga (Kistna) is about 5 miles.

For the greater part, the hills are covered with bamboos and various valuable forest trees, but at the time we went, owing to the draught and other causes the trees were more or less bare and the bamboos presented a withered appearance. The forest produce are all enjoyed by the Chenchus, the native inhabitants of these jungles and hills. On the route to Sri Sailam, these Chenchus occupy three settlements, called Gûdems, one near Nagaluti, one near Peddacheruvu, one near Sri Sailam. They levy from the pilgrims a kind of poll tax at these different points, at one anna per head; and this is said to be in consideration of their protecting the property and person of the pilgrims in these wild regions, and the Police Inspector himself told us that they are so far remarkable for their honesty. These hill men do not differ much from other natives of the low country, but they almost are naked except in the piece cloth (langoti) which they wear. One big cloth besides they wear with which they cover their upper part of the body or lay it losely over their shoulders. They have a peculiar way of tying their hair, in the style known as *Kondai Mudichu*, and which kind of dressing may be also perceived in some of the ancient Sculptures in Madura and elsewhere. By no means are these savages or aborigines, but they must certainly have belonged to a very ancient and civilized race, but from the circumstance of having been confined to a residence in these hills, had gradually degenerated more or less. The females are better dressed and they could not be very much distinguished from the people of the plains. As residents of Kurinji, the marriage which usually obtains is what may be called the Gandarva form. As a Chenchu put it, boys and girls roam about and get acquainted with each other, and choose for themselves, and after a time, the marriage is published by the inviting and feeding of a few guests; just in the same way as we read of in Kurinjipattu. Of course the environments favour them so much, and the people are so few, and the liberty of movement is so great that you cannot but expect such kind of marriages in such a community. Of course our poets and lawyers put it as though such and such a kind of marriage is required for such a kind of land (*Thinai* திணை) and our friend Mr. T. Verabadra Mudaliar wonders why our poets should of necessity people 'மருதம்' with prostitutes and dancing girls. Of course there is no necessity, but as in their view 'மருதம்' (Marutham) the land covered with paddy fields represented the seat of wealth and luxury, civilized activity, and prostitution clearly follows in their wake, the poets always lay down as a law that whenever 'civilized towns' are spoken of, prostitution should also be maintained. In a sense this rule appears rigid, but ample scope is given when they usually speak of 'திணைமயக்கம்.'

An account of the trip cannot be complete without a special description of the famous spring and Temple at Mahanadi; and usually all pilgrims to Sri Sailam pass through Mahanadi on their return. It is about 9 miles from Nandyal and the Temple is situated at the foot of the same range. Our artist has also photographed the beautiful Temple with the whole Tank. The chief interest lies in the Tank, which is a perennial spring, and there are two big outlets which carry off with great force the ever bubbling water. The water is slightly tepid, and it is of remarkable purity and clearness. Light is refracted as in a perfect crystal, and you could see all the colours of the rainbow on the bottom of the tank. The depth is about 5 feet all round, and once you get into it, you are reluctant to get out of it. You can see a pin at the bottom clearly and however you may dirty the water, it becomes clear in no time. There is not a speck of dirt in the water or at the bottom, and any leaves or other matter that may fall into it are all lifted up and carried out. Visitors marvel generally failing to account for the clearness and pellucid character of the water, but if one places his eye in level with the surface of the water, he would easily perceive that all over the tank, there are streaks rising above the water, as in a tumbler of soda water, and this cannot be anything else than compressed air arising out with the water. Bigger bubbles can also be perceived here and there. The force of the spring and this compressed air both combine together to lift up all dirt and rubbish, and they are carried outside by means of the flowing outlets. The waters running from this spring serve to keep hundreds of acres under permanent cultivation and here in fact may be seen an instance of what our poets are fond of delineating, the commingling of forest and hill and country scenery, of what is called திணைமயக்கம், of *Kurinji*, and *Mullai* and *Marutham* all in one place, and the scenery about this place is accordingly very enchanting. We wish our Magazine could reproduce the beautiful views taken by our artist; but this is clearly impossible. But our artist who has advertised his views in our pages elsewhere has been good enough to consent to sell to bona fide subscribers of this journal at half the advertised rates. These will make splendid pictures, and decorations for halls and study-rooms, instead of the prints of rubbish which we see are usually found.

A pilgrim.

THE PROBLEM OF EVIL.—No. I.

——:o:——

> " There is some soul of goodness in things evil,
> Would men observingly distil it out."
>
> *Shakespeare, Henry V. Act 4, Scene 1.*

Evil! What it is? It has been the task of every religion in the world to find a solution for it. As such it is a vast problem. For ages, man has attempted to solve it and yet to-day can any of us say that it has been finally determined? Consider any of the three planes on which human activities have play, the material, the moral, and the mental, and could any single fact thereon be selected and pronounced as positively and absolutely evil? No. Any fact which the world usually puts down as evil will be found to be not absolutely so, but as in relation or in difference from what it calls 'good'. 'Evil' then is a relative term. Nor is there absolute 'good' in this world. What relative evil there is, if resolved into its ultimate significance, will be found to be paving the way to good. What is known as pain for example, is considered evil, and what individuals take for pleasure (as it may appear to themselves) is considered as good. But really, when radically examined, they are not as supposed for the time being; for in pain, pleasure may be detected, and in pleasure pain is *enciente*.

A poet says:—

> " Thy pleasure is the promise of thy pain.
> She (misfortune) makes a scourge of past prosperity."

2. Whatever then be the human standard of evil, it has its existence but it is relative. When had this an origin? many people question. The Christians for example give it an origin. When Eve tempted Adam, and Adam disobeyed God, they say that evil began. But it is a philosophical necessity that *ex nihil nihil fit*? Then Eve must have been tempted by the Serpent, and the Serpent, by whom? This is infinite regress. Hence no origin. Scientists who are deft in handling questions of conservation of energy and transmutation of forces will sooner admit Aryan Philosophy stepping forward with its scheme of Karma, and declare that nothing has an origin. And therefore Evil has none. The Karma-doctrine is the basis of Eastern Philosophy on which hinges the question of the so called origin of evil. Karma then, or those acts of an evil type, say, which produce effects unpleasant, being thus the eternally receding chain of causes, there is nothing of an origin for 'evil'. An interminable chain, the links of which indicate the individualized groups of several karmas, is Karma. Evil then according to the Aryas did not have any commencement as it had for Christians, in the days of the patriarchal Adam. Karma or acts connect a subject with an object; and these are, respectively, spirit and matter, the two eternal bases for all Indian Philosophers. Karma is the product of the union of these two Principles called Purusha and Prakriti. Pure spirit, with its inherently characteristic knowledge and bliss, * is in union with matter, and Karma is manifested on the gross plane; and on this plane of opposites arises the inquiry as to what is 'evil'. This being so, emancipation or disjunction of spirit from matter is the death-knell to what is known as evil. That indicates the future spiritual estate to which we are all heirs, a state which our Saints, viz., Alvars, and Acharyas tell us is one of fearless security, imperturbable serenity and infinite blessedness.

3. The notion of evil largely depends on what view is taken of the world *per se*, and in its contrast with the spirit-state. In the world itself, there are two ways of viewing things, beautifully expressed by a Mahomedan Saint, Jelaludin, in his work 'Mesnevi'. (Jelaludin who is the founder of what is called the Order of the Dancing Dervishes or of the ecstatic Bhakti-school).

> " If thou examine things with hell-fire in thy heart,
> " How canst thou see the good from bad apart;
> " Seek by degrees to drown that fire in Heavenly Light,
> " So shalt thou, sinner! soon thy weakness change for might."

Pillai Lokacharyar, a celibate Saint who flourished 800 years ago in Srirangam, proves in his great work, Sri Vachana Bhushana,* that the evil that we see is in ourselves. To rise to this high platform of viewing things generally requires many years of spiritual training indeed. A parallel passage occurs in *Srimat Bhagavat* 11th Skandha, viz., " *gunadosha-drisir-dosha (h)*" &c.

4. To matter is attributed what the world calls evil; or as it is called "*prakriti-samsargaja*" in Sanskrit. Prakriti is matter as said above, and it is said to have three dispositions, called Satva, Rajas and Tamas, inferred from the *karmas* or acts of men. Whichever of these humours predominates in man's nature impelled by the complicate law of *karma*, present and past, that is severally distinguished as good, mixed or evil. These interact with the soul in presenting to its view either clear or blurred images of objects pleasurable or painful. The eternal whirl of matter in conjunction with the soul, you might imagine to be that of a wheel, with three spokes representing the three qualities of matter above-named, acting as the centripetal impulses of *samsâra*, but from which, the spirit, when the time arrives, may be imagined to fly off in a tangential line drawn by a centrifugal force inherent in the spirit. Till then, the relative consciousnesses of good and evil persists according as the humours are uppermost, and the soul inclines for the time being, to one or either of them.

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* *Jnana and ãnanda.*

He hath an evil mind who of *his virtue* thinks.

*"ஸ்வதோஷ புண்டென்று நினைக்கில்"

5. I would now attempt to show that even while revolving in this wheel, our views can still somewhat widen to a better comprehension of the meaning of evil, and its salutary effect on life. Evil is in our own hearts, Sages say. Many other great thinkers of the modern times also state such an opinion. They say, 'detect it in your own will.' According to Johnson, "the depravation of human will was followed by a disorder of the harmony of nature; and by that Providence which often places antidotes in the neighbourhood of poisons, vice was checked by misery lest it should swell to universal and unlimited dominion. We can discover that where there is universal innocence, there will probably be universal happiness; for, why should afflictions be permitted to infest beings who are not in danger of corruptions from blessings and where there is no use of terror nor cause for punishment. But in a world like ours, where our senses assault us, our hearts betray us, we should pass on from crime to crime, heedless and remorseless, if misery did not stand in our way and our own pains admonish us of our folly. Almost all the moral good which is left among us is the apparent effect of physical EVIL." Johnson further tells us:

'Goodness is divided by the Divines into soberness, righteousness, and godliness. Sobriety or temperance is nothing but the forbearance of pleasure, and if pleasure was not followed by pain, who would forbear it? Righteousness consists of justice and charity; we are incited to the belief of misery by the consciousness that we have the same nature with the sufferer; that we are in danger of the same distress and may sometimes implore the same assistance. The Other Life is the future, and the Supreme Being is invisible. None would have recourse to an Invisible Power but that all their objects had deluded their hopes. Reason has no authority over us but by its power to warn us against evil.' Again he tells us:

'That misery does not make all men virtuous, experience too clearly informs us; but it is no less certain that of what virtue there is, misery produces by far the greater part. Physical evil may therefore be endured with patience since it is the cause of moral good, and patience is itself one virtue by which we are prepared for that in which evil shall be no more. The unequal distribution of good and evil, the sufferings of virtue and the enjoyments of vice had long busied and perplexed the understanding. It cannot be discovered why a Being, to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect of indifference or the insults of brutality, and why vice has external advantages put into her power while virtue is compelled to renounce. These phenomena are considered as blemishes upon the moral system. Here is all confusion and deformity. GOOD and EVIL seem to be distributed by design, not by chance. Religion is not founded on Reason alone, but Faith. Here all is order, harmony and beauty. Vice itself is only a deep shadow that gives strength and elegance to other figures in the moral picture. Happiness does indeed in some degree depend upon externals, but even external advantages are the appendages of virtue."

6. Why is good and evil designedly distributed, not realised? Because the confined view bounded on either side of our one life with birth and death, introduces the difficulty of not being able to see the working of justice. There are always two sides to a picture. The events of one life, if judged by themselves,—positing that there are no pre-existences or post-existences—, baffle both the Christians and the Materialists to grasp the meaning of 'evil'. Not so with the Aryas, who posit a continuous stream of life till eternity, which thus affords a large view by which no cause can exist for sorrowing over any simple event; a view by which things must appear as *relatively* good or bad, a view also recognizing the conflicting standards by which society judges men and events. What then is that justice that justifies the *relative* evil, it may be asked? The justice is that it is a providential means to a benevolent end. The difficulty of the apparent conflict of the contraries, as evidencing discord in the place of harmony, vanishes in the recognition of the great Kosmic Law which manifests itself as variety from unity. This is a necessary condition of manifestation. This Law works in cycles, and it is no other than that of the Sanskrit Philosophers, called the *bîja-vriksha-nyáya*, (or the law of seed and its tree). From a homogeneous substance proceeds heterogeneity,—the tree from the seed for example: and this heterogeneity by the same Law of cycles, returns again into the seed. Unless manifestation meant this exhibition of variety, there would be no manifestation as we find this world to be. The not seeing discord however in the world-working consists in looking upon all manifestation as a harmonious whole, a variety in unity. If one were able to review past lives, and find reasons therein for his present sufferings, what goes by the designation of EVIL would find a far different meaning than if things and events were considered evil *per se*, *i.e.*, as disjointed from one another of the connected series of lives. It is only under such an expanded view can the conception of an *origin* of EVIL,—such a conception involving the investing Providence with a capricious will—appear impossible. It would be difficult for Christians to convert Hindu minds which are hereditarily saturated with the far-reaching conceptions of the ever-working *karma*, its working in cyclic periods, affording a very much more scientific explanation of evil than having to impute it to an arbitrary will, having an origin.

7. I must not be understood as advocating 'karma' as the all-sufficient explanation for all the riddles of life. That would again be Buddhistic. In addition to Karma we require an Intelligent Governor, to keep account of *karma* as *karma per se* is inert and insentient. But as my subject is EVIL, I must drop the discussion of this doctrine which separates the Vedantists from the Buddhists.

ALKONDAVILLI G.

KAMPANOLOGY I.

1. உறல் = "to come up to," as in தடம் உற்றும் அதனை எய்தும் வகைகாணார் = though they have come to the water's edge yet they see no way to reach the water (Pāla Kadimana 2).

2. புகுதல் = "to remain," "to enter upon," as in புகவிடம் (Pāla-Nagara 98): சென்று புக்கார் = went and remained (Tiruavatara 207); புக்கில் = "the house in which you remain permanently" (The Kural).

3. The participle in 4 occurs more than a hundred times in the Ramayanam. In every instance it implies an act that is past or concomitant, but never a purpose.

4. முற்றுதல் = "to end," both trans. and intrans. And முற்ற = that it may finish, and முற்றவும் = even to finishing it.

These remarks will enable us to find out what Kampan means by his.

ஓசைபெற்றுயர் பாற்கடலுற்றொரு
பூசைமுற்றவு நக்குபு புக்கென
ஆசைபற்றி அறையலுற்றேன் மற்றிக்
காசில்கொற்றத் திராமன் கதையரோ.

It means as follows :—

As the (proverbial) cat approached the sea of milk and remained (there) greedily licking it in order to exhaust[1] it, so I have greedily come to (the task of) reciting Raman's history (with the intention of exhausting the subject).

5. As ஆசைபற்றி is a மத்திபதீபம் by its position, (that is, squinting construction) it is taken up in both the members of the sentence.

6. The words for முற்றவும் are introduced into the second member of the sentence in order to balance it with the first.

Such, I humbly believe, to be the true explanation of the stanza. And I earnestly trust that kampan will no longer be accused of solecism in the use of the *pu* participle, or that this supposed solecism adduced as a proof of his being a modern author.

7. I know of no author, ancient or modern, who uses the *pu* participle to express a purpose. Of course, I take no account of the Silapptikaram or Mr. Sundrampillai. Mr. Sundrampillai, however, it must be said to his credit, expressed in a private letter to me his intention to correct his Manonmaniam in this respect in the second edition of that work, which he said he was about to bring out. As to the age of the Silappatikaram its genuineness and authenticity, there remains a great deal to be said.

KAMPANOLOGY II.

1. Under the word குறுதல், Winslow quotes the phrase குற்றபாகுகொழிப்பவர் and translates it "as those who cull the plucked betel nuts" குறுதல் never means "to cull" in the mere sense of selecting. It means "to break": an act which may be done by first making a selection of what you want to break. The root is குறு "to lessen" from which proceed the other meanings "break," "beat" "gather," &c. In the following passage it certainly means to select and break.

சுற்றியேகிக் கூடுங் கோடல்கள்
குற்றுவந்துநின் குழற்கு நல்குவேன். (காந்தம். தக்ஷ வள்ளி திருமண 141).

It also means to husk paddy as in.

சொல்லாளைக் கோட்டால் வெதிர் நெற்குறுவாளும்
வள்ளையகவுவப்வா (கலித். 42)

It sometimes stands for குத்துதல் (pierce) for the sake of rhyme.

2. On referring to the word பாகு, I find Winslow marks it as a Sanscrit word and assigns to it the meanings; (1) syrup, (2) sugar, (3) portion, (4) a lunar mansion, (5) arm, (6) groom, (7) arecanut, and (8) alms.

Of these 8 meanings, the 5th is the same as the S. bāha, an arm. (Wins. 3rd Ed. p. 625). The 3rd, 4th, 6th and 8th are derived from that of the S. bhāga, a part (ib. p. 636). The 1st and the 2nd are perhaps derived from the S. pāka, cooking (ib, p. 539). I am unable to discover the 7th meaning, viz., arecanut, in the Sanscrit Dictionary. But I trust some of the readers of this article who are conversant with Sanscrit will be good enough to explain it.

பாகு, though of frequent occurrence in the sense of treacle, can mean so, only by a figure of speech derived from the sense of "cooking." And it may have come to mean "arecanut" by a further figure. Or is it a contraction of பாக்கு? If so whence do we get பாக்கு itself? It looks as if it has been derived from the Singhalese புவக், which, by its very form, appears to be older than pûga, the root of which is given as pû to cleanse (ib. p. 566). Compare உவறு and ஊறு, குவடு, and கோடு, உவகை and ஓகை. துவனி and தொனி, துவறல் and தூறல் and the like.

3. I do not remember if I have seen பாகு used for arecanut. And I suspect it does not mean so in,

> குற்றபாகுகொழிப்பவர்கோணெறி
> கற்றிலாதகருங்கணுளைச்சியர்
> முற்றிலாரமுகந்துதம்முன்றிலிற்
> சிற்றில்கோலிச்சிதறியமுத்தமே (பால. நாட்டு 29.)

Especially as it stands between குறல் and சொழித்தல்.

4. The act of சொழித்தல் takes place after paddy or rice has been subjected to குறல் or தீற்றல், in order to eject the உமி (chaff) or தவிடு (bran) and to retain the more valuable part. Hence it means separation for retention or rejection.

In கொழித்தசாந்தம் (பால. நகர 56) it stands for rejection. In கிட்கிந்தா, ஆறுசெல், 14, we have the word standing for (1) retaining (the order of march), (2) acquiring sorrows, (3) ejecting, and (4) bringing out.

In இரகுவம்மிசம் ஆற்று. 16, it means (1) to separate (gold and pearls from other things) in the 1st and 2nd lines, and (2) to spread (i.e., beauty or harmony) in the third line.

5. In the phrase குற்றபாகு கொழிப்பவர்பாகு seems to me to mean the portion of rice which is taken out from the granary for the day's use and which is subjected to தீற்றல் before cooking. Compare சுயம்பாகம் in Wins. *s. b.*

6. Then குற்ற......நுளைச்சியர் would mean the fishermen's little daughters who have not yet learnt how much rice is taken into the சுளகு by those who do the work of கொழித்தல்.

7. கோள் then has its own primary meaning of "taking." And கொள்நெறி=the method of taking.

8. The rest of the stanza shows that the girls fill their winnowing fans to the brim (ஆர) which necessarily makes them scatter the pearls in their attempt at கொழித்தல்.

9. The usual meaning assigned to கொழித்தல் in this connection is to give pearls in exchange for betel nuts. If this meaning can be supported by authority, it will afford me great satisfaction to know it.

10. We cannot make sense of the above stanza of Kampan as it stands, without understanding some words not expressed in it. I propose the conjectural emendation that சிதறிய should be சிதறுவர்.

This is of course a conjecture and the reader must take it for what a conjecture is worth.

KAMPANOLOGY III.

The eleven stanzas of which the சிறப்புப்பாயிரப்படலம் consists and the first twelve stanzas of the ஆற்றுப்படலம் form a வேறு, the scansion of which is somewhat intricate. This வேறு also occurs in the நாட்டுப் (sts. 23-51), தாடகைவதைப் (55-72), நகர் நீங்கு (4-30 and 220-238), கங்கைப் (9-38) and elsewhere. Its scansion is usually represented by the formula மா, கூவிளம், கூவிளம், கூவிளம். To reduce it to this formula, there is need of much violence. And after all the violence done, it will be found unequal to embrace the nicety of cadence necessary for intoning it. The difficulty will be apparent when we try to apply the ordinary அலகீடு to such lines as these :—

> என்னுந் தன்மை எளிண்மயின் பாலதே (தாடகைவதைப் 65)
> செய்கை யன்றோ வறஞ்செயு மாறென்றான் (ib 67)
> இடைசி கழ்ந்த விராமாவ தாரப்பே (பாயிரப் 11)
> நீறணிந்த கடவு ணிறத்தவான் (ஆற்றுப் 2)
> தலையு மாகமுந் தாளுந்த ழீஇயதன் (ib 6)
> அணியு மானைவெண் கோடு மகிலுந்தன் (ib 7)

The true scansion seems to me to be as follows :—

1. Each line consists of four சீர்.

2. Of these the first ends in what should be called a மா according to the ordinary system of nomenclature. But a little examination shows that it is not a மா but ம. Even this limitation is not sufficient, for if this ம happens to be followed by two consonants it is necessary that they should be such consonants as would readily coalesce and sound almost as one consonant. As for instance ல்க, ர்ச, ன்வ, ர்வா and the like.

3. The second சீர் begins with a நேர் and ends as a வெண்சீர் or இயற்சீர்.

4. The third and fourth begin according to the law of வெண்டளை and ends as a வெண்சீர் or இயற்சீர்.

5. It is hardly necessary to remind the reader that வெண்டளை requires, மாமுன்நிரை, விளம்முன்நேர் and காய்முன்நேர் and that கனிச்சீர் is inadmissible.

6. The peculiarity in this வேறு is that a line partly observes வெண்டளை and partly does not. Lines of விருத்தம் constructed wholly on the வெண்டளை principle are common enough in other authors, (as in சீபாரதவமரில் in the paratam of Villiputturar). I do not remember seeing such lines in the Iramayanam. They may be there. But I have not searched for them.

7. It must be observed, by the way, that there is a difference between the வெண்டளை of வெண்பா and கலித்துறை and the வெண்டளை விருத்தம். In விருத்தம் the தளை is optional and does not extend from one line to another. But தளை is of the essence of வெண்பா and கலித்துறை; and it extends from line to line in வெண்பா and கலிவெண்பா, but not in கலித்துறை. The கலித்துறை here meant is கோவைக்கலித்துறை and not விருத்தக்கலித்துறை or கலிவிருத்தம்.

8. Nachchinarkiniyar does indeed observe that the தளை is sometimes broken in கலிவெண்பா. But it is evident that he was using false readings without suspecting them to be false.

C. BRITO.

THE WORD "MURUGU."

The following information, which the Rev. Dr. G. U Pope of Oxford has kindly sent me in reply to an enquiry about the root idea of முருகு, will, I hope, be of interest to some of the readers of your valuable journal.

"I think முரு really means 'perfume,' and is thence given to the tree, under which dances in honour of their hill-deity were performed by ancient South-Indians.

I am sorry to say that there is no great interest felt here in Tamil literature.

The glossaries to my Kurral and Nâlâdiyar have been carefully compiled.

On the strength of the above suggestion, the different meanings of the word in question may be, I believe, satisfactorily accounted for as follows.

முருகு (1) Perfume, or, by Synecdoche, a flower.

(2) 'Akil' (agallochum), the wood being *sweet scented*.

(3) Honey, which is collected by bees from the *flowers* of plants.

(4) Toddy, which is sweet as *honey*, or which is obtained from the *spadix* of the palmyra or cocoanut tree.

(5) Youth or the *flower* of age. Compare also the expression the *bloom* or *bud* of youth.

(6) Beauty, which attends *Youth* and fades with age.

(7) Elevation (of mind) or high spirits, which distinguish youth from old age.

(8) Murukan or the Dravidian hill deity in honour of whom dances were performed under the *Muruku* tree; or Karttikeya with whose attributes *Murukan* was invested after being admitted into the Hindu Pantheon. (Vide Dr. Pope's Extracts from Purra - Porul-Venba - Malai. Padalam IInd. Para, last but one).

(9) A festival, originally dances and feasts in honour of *Murukan*; முருகியம் is a drum, probably used on these occasions.

(10) An ornament (for the ear), which adds *grace* or *beauty* to the person of the wearer.

முருகு-the lemon tree-has no connection with the above word but is an incorrect form of முருக்கு so called on account of the *thorns* common to that tree and the Indian coral tree or Moochie, which is very *fragile* and serves only for *fuel*. The root is முரு found in the verbs முருங்கு and முருக்கு respectively meaning to perish and to destroy.

In his edition of Nighandu Ist part, A. Kumaraswmi Pulavar of Jaffna says that Murukan (Subramanya) was so called on account of his being the *younger* son of Siva.

As this explanation may not satisfactorily account for the application of the word Murukan to a demon or a demoniac, and as Murukan is represented as the son of Kottavi or Kotti, the great Demoness of the South, in Purra-Porul-Venba-Malai which is, according to Dr. Pope, more than a thousand years old, there can be little doubt that Murukan also was originally a demon of the south and that the name should be dealt with agreeably to this notion.

S. W. COOMARASWAMY.

LORD SAMBANDHA AND A DRAVIDIAN PROSODY.

(*Final உ has no usual Sandhi in Telugu and Sambandha.*)

Continued from p. 125.

We shall quote a few more instances of misreading in Sambandha in consequence of ignorance of the rule in question.

திருப்புரவம்.

உண்ணற் கரிய நஞ்சை யுண்டொரு தொழந்தேவர்
விண்ணிற் பொலிய வமுத ளித்த விடைசேர் கொடியண்ணல்
பண்ணிற் சிறைவண் டறைபூஞ் சோலைப் புறவம் பதியாக
வெண்ணிற் சிறந்த விமையோ ரேத்த வுமையோ டிருந்தானே. (5)

Another misreading in Sambandha.

The first line is evidently out of harmony with the other lines and defective. We are not able to explain the metre of this line on any principle and the editor also seems to have felt it as we find a cross mark by the editor at the end of this line in the copy in our possession.

To set the line right and make it harmonious with the other lines we have simply to split up நஞ்சையுண்டொரு into நஞ்சையுண்டு + ஒரு and the harmony will be clearly restored thus;

உண்ணற் கரிய நஞ்சை யுண்டு ஒருதோ ழந்தேவர் and this is the reading given in ஸ்தலமுறை.

A third instance of misreading.

Take again the next stanza.

திருவலம்புரம்.

உண்ணவண் ணத்தொளி நஞ்சையுண் டுமையோ டுடனாகிச்
சுண்ணவண் ணப்பொடி மேனிபூசிச் சுடர்ச்சோதி
நின்றிலங்கப்
புண்ணவண் ணத்தன பாணிசெய்யப் பயின்றா ரிடம்போலும்
வண்ணவண் ணப்பறை பாணியறா வலம்புர நன்னகரே. (6)

Here also the 1st line is not of the same measure with the other lines and it is not easy to defend the defect on any principle but the metre will be restored if only we divide நஞ்சையுண்டுமையோடு into நஞ்சையுண்டு and உமையோடு thus:—

உண்ணவண் ணத்தொளி நஞ்சையுண்டு உமையோடுடனாகி and this is the reading in ஸ்தலமுறை.

These instances we have quoted to shew how the lines become irregular from ignorance of the rule in question and in these instances we are supported by one Edition.

The instances quoted from திருநீற்றுப்பதிகம் though in agreement with both the editions are perhaps liable to be explained away on the ground that the word நீறு being the most important word in the பதிகம், Sambandha wanted to preserve it entire from mutilation by Sandhi and for the exigency of that purpose overlooked the ordinary rule of Sandhi. Such an argument may at once be met by the consideration whether Sambandha would have indulged in any looseness of grammatical construction in an assembly consisting of his most learned and bitterest enemies and presided over by such a potentate as the Pandia king of old when such important interests were at stake. But without resorting to any argument we quote other instances from Sambandha where such argument cannot apply.

Sambandha's திருநீற்றுப்பதிகம்.

திருக்கானூர்.

Other instances in Sambandha.

தார்கொள் கொன்றைக் கண்ணி யோடுந்
தண்மதி யஞ்சுடி
சீர்கொள் பாட லாட லோடு சேட
ராய்வந்து
ஊர்க டோறு மையமேற்றென் னுள்வெந் நோய்செய்தார்
கார்கொள் சோலைக் கானூர் மேய கறைக்கண் டத்தாரே. (5)

Note the end of the 2nd line and the beginning of the 3rd line which are under lined. In both the editions unfortunately there is Sandhi which evidently mars the harmony of the 2nd line.

Now we come to a much clearer instance which occurs in a metre that has survived to us and of which the modern poets are fond though we find no intrinsic merits in it except noble and pure Dravidian parentage —what we may call for want of a better name the ordinary எழுசீர்விருத்தம்: As the metre is well-known to us, every one of us may thoroughly understand the peculiarity occurring in it and the editions are also agreed as to the peculiarity.

A clear instance of the peculiarity in a well known metre.

திருக்கோணமாமலை.

கடிதென வந்த கரிதனை யுரித்து
அவ்வுரி மேனிமேற் போர்ப்பர்
பிடியன நடையாள் பெய்வளை மடந்தை
பிறைநுத லவளொடு முடனாய்
கொடிதெனக் கதறுங் குரைகடல் சூழ்ந்து
கொள்ளமு ணித்திலஞ் சுமந்து
குடிதனை நெருக்கிப் பெருக்கமாய்த் தோற்றுங்
கோணமா மலையமர்ந் தாரே.

If the underlined words were united in Sandhi we would get புரித்து + அவ் = புரித்தவ் and the line would then run as follows :—

கடிதெனவந்த கரிதன்னைப்புரித்தவ்
வுரிமேனிமேற்போர்ப்பர்,

where the 2nd line is evidently wrong in metre as any reader might easily judge without any explanation of the nature of the metre.

We shall quote only one more instance from Sambandha where also unfortunately we beg to differ from both the editions and leave the reader to judge for himself without any argument

An instance not noted (by both the editions.)

திருத்தோணிபுரம்.

சல்லரிய யாழ்முழவ மொந்தைகுழ லாளமதி யம்பக்
கல்லரிய மாமலையர் பாவையொரு பாகநிலைசெய்
தல்லரினைச்சேர்ந்திட மாடசடை யண்ணலிட மென்பர
சொல்லரிய தொண்டர் துதி செய்யவளர் தோணிபுர மாமே.

The second line is not in concord with the other lines aud is obviously defective of one syllable and the defective syllable can only be obtained by splitting the last word into பாகநிலை செய்து + அல்லெரிகை which would make the 2nd line as harmonious as the other lines and we are unable to justify the defect on any other principle and there is no other similar defective line elsewhere though there are three பதிகம் in this same metre.

There are numerous other instances in Sambahdha where the editors have combined the vowels in Sandhi and sacrificed the harmony of the lines for the sake of a supposed rule of grammar where we believe if the vowels are relaxed from combination the harmony would be perfectly restored but however as it would require much explanation to establish the principle of non Sandhi in those instances we pass them over for the present.

Other instances in Sambandha difficult of demonstration.

INSTANCES FROM APPAR.

If, after all these instances the reader should still feel unconvinced that the instances do really establish a principle of Dravidian prosody, we have only to quote a few instances from Sambandha's best and most venerable disciple St. Vagisa. Vagisa's sentiments, his ever flowing tears, his never ending struggles and exertions, his heartmelting verses, his gifted tongue and even his metres are to some extent as intelligible to us as his life. If Sambandha's metres and verses are as incomprehensible to us as his life we have only to appeal to the disciple for an explanation.

Instances from Appar are clearer to us.

The following instances quoted from Vagisa occurring in a metre which is perhaps the commonest metre of the modern times, viz., what we have called the சிகண்டி metre for want of a better name must prove the principle beyond the least shadow of a doubt.

VAGISA.

வெண்ணிலாமதியந்தன்னை விரிசடைமேலவைத்து
உண்ணிலாப்புகுந்துநின்றங்குணர்வினுக்குணரக்கூறி

(திருவதிகை st. 1)

சதுர்முகன்றானுமாலுந் தம்மிலேயிகலக்கண்டு
எதிர்முகமின்றிநின்ற வெரியுருவதனை வைத்தார்.

Several instances from Appar.

(திருக்கழிப்பாலை 9.)

புலன்களைப்போகநீக்கிப் புத்தியையொடுங்கவைத்து
இனங்களைப்போகநின்றீ ரிரண்டையுநீக்கியொன்றாய்

(திருப்பயற்றூர் .9)

நாணஞ்சுகையனாகி நன்முடிபத்தினோடு
பாணஞ்சுமுன்னிழந்து பாங்கிலாமதியனாகி
நீணஞ்சுதானுணரா நின்றெடுத்தானையன்று
வணஞ்சுகைகள்செய்தா ரெழின்மறைக்காடனாரே.

(திருமறைக்காடு 9.)

துறவியென்றவமதோ ரேன்சொல்லியசெலவுசெய்து
உறவினாலமணரோடு முனைவிலேனுணர்வொன்றின்றி

(திருவையாறு 6.)

பூத்தபொற்கொன்றைமாலை புரிசடைக்கணிந்தசெல்வர்
தீர்த்தமாங்கங்கையாளைத் திருமுடிதிகழவைத்து
எத்துவாரேத்தநின்ற வேகம்பமேயினாரை
வாழ்த்துமாறறியமாட்டேன் மால்கொடுமயங்கினேனே.

(திருவேகம்பம் 4)

வெள்ளத்தைச்சடையுள்வைத்த வேதகீதன்றன்பாத
மெள்ளத்தானடையவேண்டின் மெய்தருஞானத்தீயாற்
கள்ளத்தைக்கழியநின்றார்க் காயத்துக்கலந்துநின்று
உள்ளத்துளொளியுமாகு மொற்றியூர்நின்றகோவே.

(திருவொற்றியூர் 1)

காமத்துளழுந்திநின்று கண்டாரலொருப்புண்ணதே
சாமத்துவேதமாகி நின்றதோர்சயம்புதன்னை
யேமத்துமிடையிராவு மேகாந்தமியம்புவார்க்கு
ஓமத்துளொளியதாகு மொற்றியூருடையகோவே.(Do. 4.)

சமையமேலா றுயாகித் தானொருசயம்புவாகி
யிமையவர்பரவியேத்த வினிதினங்கிருந்தவீசன்
சமையினையுடையராகிக் கழலடிபரவுவார்க்கு
உமையவர்பாகர்போலு மொற்றியூருடையகோவே. (Do. 5.)

பிணமுடையுடலுக்காசப் பித்தராய்த்திரிந்துநீங்கள்
புணர்வெனும்போகம்வேண்டா போக்கலாபொய்யைநீங்க
நிறைமுடைநெஞ்சினுள்ளா னினைக்குமாநினைக்கின்றார்க்கு
உணர்வினோடிருப்பர்போலு மொற்றியூருடையகோவே.
(Do. 7.)

Here are ten instances from Vagisa in the same metre and we do not wish to multiply instances in the same metre.

An instance in a metre from Appar now called கட்டளைக்கலித்துறை

We shall quote the following instances from Vagisa occurring in a metre which fortunately has got a definite name and has received a definite description in Tamil Prosody—we mean கட்டளைக்கலித்துறை.

தருக்கி மிகுந்துத்தன் றோள்வலி யுன்னித் தடவரையை
வரைக்கைக ளாலெடுத் தார்ப்ப மலைமகள் கோன்சிரித்து
அரக்கன் மணிமுடி பத்து மணிதில்லை யம்பலவன்
நெருக்கி மிதித்த விரல்கண்ட கண்கொண்டு காண்பதென்னே.
(கோயில்திருவிருத்தம் 11)

We quote only one more instance occuring in a metre of a third sort which is also very common in modern poetry.

பெருகுவித்தென் பாவத்தைப் பண்டெலாங்
குண்டர்கள்தஞ் சொல்லேகேட்டு
உருகுவித்தென் னுள்ளத்தி னுள்ளிருந்த
கள்ளத்தைத் தள்ளிப்போக்கி
யருகுவித்துப் பிணிகாட்டி யாட்கொண்டு
பிணிதீர்த்த வாரூராதம்
அருகிருக்கும் விதியின்றி யறமிருக்க
மறம்விலைக்குக் கொண்டவாறே.
(திருவாரூர்ப்பழமொழி 2)

SUNDARAR.

We shall quote only one instance from Sundarar.

An instance from Sundarar.

அறுபதும் பத்து மெட்டு மாறினோ டஞ்சு நான்குந்
துறுப்பறி த்தனைய நோக்கிச் சொல்விற்
றென் றுகச் சொல்லார்நறுமலர்ப் பூவு நீரும் நாடொறும் வணங்கு வார்க்கு
அறிவினைக் கொடுக்கு மாரூ ரப்பனை யஞ்சி னேனே.
(திருவாரூர் 3)

Severl similar instances occur in நாலாயிரம்.

Several similar instances are also found in Sadagopa, Thirumangai, Perialwar, Natchiar, Khulasekara, and Thondaradippodi and we believe there are no other works which contain such clear instances of the peculiarity in question.

T. VIRABADRA MUDALIAR, B. A. B. L.,

(To be continued.)

A SHORT SKETCH
OF
TAMIL LITERATURE.

INTRODUCTION.

What the Tamil Language needs at present is a correct history of its literature on a sound chronological basis. The task is of a stupendous nature when the great antiquity of the Tamil tongue and the absence of historical records are taken into consideration. The only course left open for the structure of Tamil Literature is the critical search after internal evidence; Indian Archæology is yet in its infancy and no great help can be derived from it towards the ancient literature of the Tamil land. There are also other difficulties such as are not usualy met with in the literature of other nations. Herein we are to deal in some instances with the lives of *yogic* sages such as Agasthya, Tirumûlar, Idaikkâdar, Auvaiyar, whose periods ofexistence cannot easily be determined; with the lives of saints of precocious wisdom such as Nammâlvar, Tirugnâna sambandar, Meikandâr, whose careers are full of thrilling but true incidents which can puzzle even the greatest psychologists; with the lives of other saints such as Manickavachakar, Appar, Sundarar, Kâraikkal Ammaiyâr, Umapati Sivacharyar, who by virtue of the divine grace which was incessantly showered on them performed uncommon deeds which are deemed miracles by the common mortals. In addition to these supernatural elements, Tamil Literature has for its materials the lives and writings of literary giants as Nakkirar, Tiruttakkatêvar, Ilangovadigal, Sîttalai Sâttanar, Kambar, Pugalendi, Ottakkûttar, Kumaraguruparar, Sivagnânamunivar.

The growth of Tamil Literature is intimately intertwined with the rise and fall of several heretic religions from remote times. The one unbreakable tie which steadily keeps pace with the development of the Tamil Literature is the Saiva creed which remains immutably fixed witnessing the growth and fall of other religions. The history of Tamil Literature is essentially religious, secular literature forming little

or no portion of it. This religious element which pervades the whole field of Tamil Literature is due to the fact that the Tamils were essentially a religious race and considered their sojourn on earth as a mere preparation for beatitude. Hence they laid down that all literary works should conduce to the welfare of mankind, in this world as well as in the world to come, by conferring upon the reader Virtue, Wealth, Terrestrial Happiness and Heaven.

It is proposed to treat Tamil Literature in three parts:—

1. Ancient Literature which comes down from the remotest antiquity to the time of Tirugnânasambandar.

II. Medieval Literature which extends from the time of Tirugnânasambandar to the closing years of Umapati Sivacharyar, the last of the Tamil theologians.

III. Modern Literature which comes down from the death of Umapati Sivacharyar.

We are quite aware that no sufficient justice can be meted out to the treatment of the Ancient Literature, but no pains will be spared to make it as trustworthy as possible, and should unavoidably errors creep in, the readers are requested to remember that the blame rests more on the difficulty of the work undertaken.

TAMIL LITERATURE.

Antiquity of Tamil Literature.

Either in point of antiquity, or in point of grammatical subtlety, or in the extension of literature, the Tamil Language is second to none of the languages on the globe. There were three ancient academies conducted for very long periods and the last of them came to an end as early as 100 A. D. If the account given by Nakkîrar in his valuable commentaries on Iraiyanar Agapporul be accepted the first academy should have begun its sittings at about 9890 B. C. This date does not mark the beginning of the Tamil Literature, as the professors who presided over the academy were simply engaged in the investigation of Tamil Literature. Thus the Tamil tongue should have reached a very high degree of culture even long before 10,000 years preceding the Christian Era. There is irresistible evidence corroborated on all hands to the fact that there was a deluge which submerged a great part of South India which lay south of the modern Cape Comorin which was a river before the deluge. The present sanctity of the place is indeed due to its having been one of the seven sacred rivers of India. Some scholars are of opinion that the deluge referred to in the Tamil ancient classics was identical with the deluge in Noah's time mentioned in the Bible. Tolgappyam, the most ancient Tamil grammar in existence, is considered to have been composed before this flood. The author of this grammar gives the forms of the Tamil letters and thus the Tamil Language was reduced to writing long before Noah's time. The occurrence of the work *tuki* (a corrupted form of the Tamil தோகை) meaning a peacock in the Hebrew Language also speaks in favour of the antiquity of the Tamil tongue. Further Tamil was decidedly the Language of Southern India during the time of Rama and Arjuna.

The word 'Tamil.'

Tamil is the name of the language spoken by an ancient race of people called Tamilar. All sorts of fanciful etymologies were devised to explain the origin of this word. The Sanskritists, who would not allow any originality in other languages and claim all that is good and great for Sanskrit, suggest that the word 'Tamil' has come from the Sans. *dravida*. Dravida was the name by which the Aryans designated the Land of the Tamils. Dravida literally in Sanskrit means *to run and bend* and it fitly describes the Tamil land as it runs far south before it bends at Cape Comorin. They conceive that *dravida* became *dramida* then *dlamila* and then *thamil*. If such be the procedure of philology then any word can be derived from any other word by stupid ingenuity and philology may well receive the last word of farewell from us.

The absurdity of deriving the word Tamil from *dravida* will be easily manifest. A foreigner, it is usual, gives his own name to a neighbour tribe which may not be known to the tribe itself. If we ask a Tamil man about his nationality he would unhesitatingly say that he is a *Tamilian* and not a *dravidian* which perhaps may be unintelligible to many Tamil ears. A Telugu man calls Tamil as *aravam*. And this fact is very little known to the majority of the Tamils. The Tamils designate Telugu as *Vadugu* and the Telugus as *Vadugars*. This is not well known to the Telugu people of the north. In the ancient classics of Tamil the word Yavanar occurs and some apply it to the Greeks, and some apply to the Persians, and a famous commentator to the Mussalmans or Turks. Thus it seems to us certain that *dravida* the language and it has no sort of connection with the word Tamil. Tamil is decidedly a native designation given to the language and Tamilar is the name by which the race was known.

Rev. Dr. G. U. Pope considers the word Tamil as a corruption of *tenmoli* (தென்மொழி); though this is a good suggestion, with great deference we beg to differ from the gentleman. There is no authority for such a derivation. In several of the ancient classics the word Tamil occurs in the sense of sweetness' or 'juice'.

Mr. C. W. Damodaram Pillai proposes to derive the word from the Tamil root தமி (=alone or incomparable) which has received the termination ழ் and has become தமிழ். The word, therefore, literally means 'the solitary' or 'the unique or 'the incomparable.' Tamil according to his derivation

signifies 'a tongue which is incomparable' or 'a language of unique celebrity'. However ingenious this derivation is, and however relishing it may be to the Tamil ears, we are not prepared to give credit to such a derivation in the absence of antique authority in support of such etymology.

S. A. TIRUMALAIKOLUNTHU PILLAY, B. A.

REVIEWS.

The Upanishads with Sri Sankara's commentaries; Vol. I. Isa, Kena, and Mundaka; translated by S. Sitarama Sastri, B. A., *published by V. C. Seshacharri,* B.A. B.L., M. R. A. S., *Madras,* 1898.

We gladly welcome this series of neat little volumes due to the liberality of Mr. Seshacharri, not more because it fills up a gap in the translations of Sankara's great commentaries, than because such an aid as this is indispensable even for reading the original for those imperfectly acquainted with Sanskrit, as his style is elliptical, sometimes enigmatic even, and always knotty, so much so that in some places without Anandagiri's aid, the whole affair would become a game of hide and seek between the commentator and the reader. It argues also a great deal of freedom of thought in the publisher that he, a follower of Ramunaja by birth, should yet undertake to publish translations of the text books of a rival school. He is to be congratulated on the successful way in which this volume has been done and it is to be hoped that the succeeding volumes in which he is to bring out translations of the Katha, Prasna, Aitereya, Taittiriya, Chhandogya and Brihadaranyaka Upanishads will be even better than this. Why the Mandukya, which with Gaudapada's *Karikas* * on it and Sankara's commentaries on both, forms an important text-book of the Advaita school, is omitted, is because, I believe, we have already a scholarly translation from the hands of the well-known scholar Mr. Manilal. N. Dvivedi. The publisher will, on the same principle, have to omit the Taittiriya also, since Mr. Mahadeva Sastri of the Mysore Sanskrit Library is already preparing a translation of it, with in addition Sureswaracharya's Varttikas. But there is an important matter which seems to have been forgotten by the publisher. There are two commentaries on the Kena Upanishad by Sankara, of which we have in this book only the first. Sankara himself felt the importance of this Upanishad, and as Anandagiri says, he wrote a second commentary in order to establish the positions taken in the earlier commentary by 'Sariraka Nyayas' supported by texts from the Sruti. It would be a good addition if a translation of this commentary also were included in the series, because there is in it some amount of important matter which is not found in the earlier one. The Swetasvatara, I hear, is being prepared for this series. This would make a complete set of all the commentaries by Sankara on the Upanishads with the doubtful exception of one on the Nrisimhatapini. The Swetasvatara Bhashya also must be put in the same doubtful position, since there is a great deal of suspicion thrown on its authenticity, into the grounds of which we need not enter here. *

Coming to the book itself, it is a creditable feature that it is readable, and that without sacrificing unduly the literalness of the translation. To steer clear of two extremes, of making an abracadabra of the thing which will be the sure result of being strictly literal, and of making a readable thing indeed but without Sankara's spirit in it, is no very easy matter. For apart from the difficulty of translating a word for word commentary, there is in Sankara's case the additional difficulty of contending with his style, teeming as it is with technical philosophical terms. The translator has on the whole fairly succeeded in overcoming this difficulty, though here and there are passages which have defied him, and which one might think he might have rendered more intelligible by a little more labour. One or two instances may be given. On p. 126 the sentence describing the attributes of the elements is quite unintelligible and might have been considerably bettered. On the very next page one or two sentences of the Bhashya have been entirely omitted and the same is the case on p. 154. In some other places a little care in punctuation would have made things plainer. We may be allowed to take a few examples. On. p. 115. 'living by begging' should be connected not with householders as it is at present, as it would mean that only householders living by begging should be counted as 'learned', but should be separated and put by itself. On p. 155, the imagery of a lighted lamp should be applied to the matter of the previous sentence and not as it is at present. Barring a few mistakes of this kind, there is nothing to complain about the book. It is on the whole very well done and the publisher and the translator must be congratulated on having brought out such a really good version.

But two little matters have not been attended to. One is that no hint is given as to what edition of the original has been

* Gaudapada's book is important in another way. It is supposed by many that Sankara was an innovator and that his Advaita had no historical antecedents. For example Col. Jacob, that camp-follower of the church militant, who pokes his Christianity into places where it has no business to enter, in the preface to his edition of the Vedanta Sara. This gentleman is so horrified at Sankara's daring that he would at once have us Hindus turn to the Bible for refuge. If the Colonel only reads Gaudapada, he would see how completely Sankara had been anticipated in this book.

* I have drawn up a list of the reasons for this opinion, taken from various sources, which I hope will be published in the Deepika soon. It has been sleeping with the Editor for five months.

followed. This precaution will save some amount of vexation where readings happen to vary in different editions. I should think the Anandashrama edition has been followed, though it is rendered doubtful by indications in two or three places. The other is, that a few notes from Anandagiri scattered sparsely here and there would have rendered the idea of many a sentence much more easy. Sometimes, though rarely, Sankara passes by without explanation, where Anandagiri is indispensable. For instance Brihad Aranyaka, VI. 3·5 and Gaudapada Karika, *Vaitatya Prakarana, Slokas 20 to 28*, in commenting on which Anandagiri gives an interesting summary of various shades of opinion among the schools.

In conclusion, the readers must be recommended not to rely too entirely on Sankara's interpretation of the Isavasya, for I think there are about ten commentaries on it, each construing it in its own way. This will furnish a study in the Indian commentator's ingenuity in twisting texts, even to the extent of making them mean what they evidently will not bear.

M. NARAYANASAMI.

EXTRACTS

THE MONUMENTS OF INDIA.

THE VICEROY AND THE ASIATIC SOCIETY.

His Excellency the Viceroy addressed the annual meeting of the Asiatic Society of Bengal as briefly wired by our Calcutta correspondent the other day. The following is a full report of His Excellency's remarks.

I hope that there is nothing inappropriate in my addressing to this Society a few observations upon the duty of the Government in respect to ancient buildings in India. The Asiatic Society of Bengal, still, I trust, even in these days, when men are said to find no time for scholarship, and when independent study or research seems to have faded out of Indian fashions, retains that interest in archæology which is so often testified in its earlier publications, and was promoted by so many of its most illustrious names. Surely here, if anywhere, in this house, which enshrines memorials and has frequently listened to the wisdom of great scholars and renowned students, it is permissible to recall to the recollection of the present generation a subject that so deeply engaged the attention of your early pioneers and that must still, even in a breathless age, appeal to the interest of every thoughtful man. In the course of my recent tour, during which I visited some of the most famous sites and the most beautiful of historic buildings in India, I more than once remarked, in reply to Municipal addresses, that I regarded the conservation of ancient monuments as one of the primary obligations of the Government. We owe a duty to our fore-runners as well as to our contemporaries and to our descendants, nay, our duty to the two latter classes in itself demands the recognition of an obligation to the former since we are custodians for our own age, of that which has been bequeathed to us, and posterity will rightly blame us if, owing to our neglect they fail to reap the same advantages that we have been privileged to enjoy. Moreover, how can we except at the hands of futurity any consideration for the productions of our own time, if indeed any are worthy of such, unless we have ourselves shown a like respect to the handiwork of our predecessor? This obligation which I assert and accept on behalf of the Government, is one of even a more binding character in India than in many European countries, where there is abundant private wealth available for the acquisition or conservation of that which is frequently private property, and corporations, societies, endowments, and trusts provide a vast machinary that relieves the Government of a large portion of its obligation. Historic buildings, magnificent temples, and inestimable works of art are there invested with a publicity that to some extent saves them from the risk of desecration or the encroachments of decay. Here all is different. India is covered with visible records of vanished dynasties and forgotten monarchs. These monuments are for the most part, though there are notable exceptions in British territory, on soil belonging to the Government many of them are in out-of-the-way places, and liable to the combined ravages of a tropical climate, exuberant flora and very often of a local and ignorant population, who see only in an ancient building a means of inexpensively raising a modern one for their own convenience.

All these circumstances explain the peculair responsibility that rests upon the Government in India. If there be any one who says to me that there is no duty devolving upon a Christian Government to preserve the monuments of Pagan art or the sanctuaries of an alien faith. I cannot pause to argue with such a man. Viewed from this standpoint, the rock temple of the Brahman stands on precisely the same footing as the Buddhist Vihara, the Mahomedan Musjid, and as the Christian Cathedral. There is no principle of artistic discrimination between a mausoleum and a sepulchre. What is beautiful, what is historic, what tears the mask off the face of the past and helps us to read its riddles, and to look it in the eyes, these and not dogmas or combative theology are the principal criteria to which we must look. Much ancient history, even in an age of great discoveries, still remains mere work. It is only slowly being pieced together by the efforts of scholars and by the outcome of research. But clues are lying every where at our hand in buried cities, in undeciphered inscriptions, in casual coins, in crumbling

pillars and pencilled slabs of stones: they supply data by which we may reconstruct the annals of the past, and recall to the life, morality, literature, politics and art of a perished age.

Having referred to special features of Indian monuments, Lord Curzon proceeded:—The later pages of Indian history are known to us, and can be read by all, but the curtain of dark, romantic mystery hangs over the earlier chapters, of which we are only slowly beginning to lift the corners. This also is not less an obligation of the Government. Epigraphy should not be set behind research any more than research should be set behind conversation. All are ordered parts of any scientific scheme of antiquarian work. I am not one of those who think that the Government can afford to patronise one and ignored the other. It is in my judgment equally our duty to dig, to discover, to classify, to reproduce, to describe to copy, to decipher to cherish, and to conserve. Of restoration I cannot, on the present occasion, undertake to speak, since the principles of legitimate artistic restoration require a more detailed analysis than I have time to bestow upon them this evening. But it will be seen from what I have said that my view of the obligations of the Government is not grudging, and that my estimate of the work to be done is ample. I could give.

INSTANCES OF VANDALISM

on the part of previous conquerors, which throw a greater responsibility on the British Government for inaugurating a new era and for displaying that tolerant and enlightened respect to treasures, which is one of the main lessons that the returning West has been able to teach to the East. In the domain archæology as elsewhere, original example and duty has been set to the Government of India by individual efforts and by private enthusiasm. Only by slow degrees has the Government, which is at all times and seasons a tardy learner, warmed to its task. The Government of India was concerned with laying the foundations and extending the borders of the new Empire, and thought little of the relics of old times. From time to time the Governor-General, in an access of exceptional enlightenment or generosity, spared a little money for the fitful repair of ancient monuments. Lord Minto appointed a committee to conduct the repairs of the Taj at Agra. Lord Hastings ordered works at Fatehpur, Sikri and Sikandra. Lord Amherst attempted some restoration to the Kutub Minar at Delhi. Lord Hardinge persuaded the Court of Directors to sanction arrangements for the examination, delineation, and record of some of the chief Indian antiquities. But these spasmodic efforts resulted in little more than a collection of a few drawings and the execution of a few local perfunctory repairs.

Lord Curzon mentioned several cases where officials had destroyed or disfigured ancient monuments and works of art, adding "That the era of vandalism is not yet completely at an end is evident from

RECENT EXPERIENCES

among which I may include my own. When Fergusson wrote his book the Diwan-I-Am or public hall of audience in the palace at Delhi was a military arsenal. The outer colonnades had been built up with brick arches and lightened by English windows and all this was afterwards removed. But when the Prince of Wales came to India in 1876 and held a Durbar in this building the opportunity was to good to be lost. A fresh coat of white-wash was plentifully bespattered over the red sand stone pillars and plinths of the Durbar Hall of Aurungzebe. This, too, I hope to get removed. When His Royal Highness the Prince of Wales was at Agra the various pavilions of Shah Jehan's palace were connected together for the purposes of an evening party and ball, and local talent was called in to reproduce the faded paintings on the marble and plaster of the Moghul artists of two-and-half centuries before. The result of their labours is still an eyesore and a regret. When I was at Lahore in April last, I found the exquisite Little Moti Musjid, or Pearl Mosque, in the fort, which was erected by the Emperor Jehangir exactly three hundred years ago, still used for the profane purpose to which it had been converted by Ranjit Singh, viz., as a Government treasury. The arches were built up with brick work and the marble floor had been excavated as a cellar for the reception of iron-bound chests of rupees. I pleaded for the restoration to its original state of this beautiful little building, which, I suppose, not one visitor in a hundred to Lahore has ever seen. Ranjit Singh cared nothing for the taste or trophies of his Mahomedan predecessors of half a century before. The British military occupation, with its universal paint-pot exigencies and Public Works engineer, has assisted in

THE MELANCHOLY DECLINE.

Fortunately in recent years something has been done to rescue the main buildings of the Moghul palace from these two insatiable enemies. At Ahmedabad I found the Mosque of Sidi Sayid, the pierced stone lattice-work of whose demi-lune windows is one of the glories of India, used as a Tashildar's Kutchery disfigured with plaster partitions and omnivorous white-wash. I hope to effect a reconversion of this building. After the conquest of Upper Burmah in 1885 the palace of the Kings at Mandalay, which although built for the most part of wood is yet a noble specimen of Burmese art, was converted by our conquering battalions into a Club House, Government Office, and Church. By degrees I am engaged in removing these superfluous denizens with the idea of preserving the building as a monument

not of a dynasty that has vanished never to return, but an art that, subject to the vicissitudes of fire, earthquake, and decay, is capable of being a joy for ever. There are other sites and fabrics in India upon which I also have my eye which I shall visit if possible during my time, and which I shall hope to rescue from a kindered or worse fate. These are the gloomy or regrettable features of the picture. On the other hand, there has been during the last 40 years some sort of sustained effort on the part of the Government to recognize its responsibilities and to purge itself of well-merited reproach. This attempt has been accompanied sometimes delayed, by dispute as to the rival claims of research and conservation by discussion over the legitimate spheres of the action of the central or local Governments. There have been periods of supineness as well as of activity. There have been moments when it has been argued that the State had exhausted its duty, or that it possessed no duty at all. There have been persons who thought that when all the chief monuments were indexed and classified we might sit down with folded hands and allow them slowly and gracefully to crumble into ruin. There have been others who aruged that railways and irrigation did not leave even a modest half lakh of rupees per annum for the requisite establishment to supervise the most glorious galaxy of mounments in the world. Nevertheless, with these interrupting exceptions which I hope may never again recur, progress has been positive and on the whole continuous. It was Lord Canning who first invested

ARCHÆOLOGICAL WORK IN THIS COUNTRY

with permanent Government patronage by constituting in 1860 the archæological survey of Northern India, and by appointing General Cunningham, in 1862, to be Archæological Surveyor to the Government. From that period date the publications of the Archæological Survey of India, which have at times assumed different forms and which represent varying degrees of scholarship and merit; but which constitute on the whole a noble mind of information in which the student has but to delve in order to discover abundant spoil. Orders were issued for the registration and the preservation of historical monuments throughout India. Local surveys were started in some subordinate Governments, the Bombay Survey being placed in the capable hands of Mr. Burgess, who was a worthy follower in the footsteps of General Cunningham, whom he ultimately succeeded as Director-General of Archæological Survey. Some Native States followed the example thus set to them, and either applied for the services of the Government Archæologist or established small departments of their own. For my part I feel far from clear that the Government might not do a good deal more than it is now doing, or than it has hitherto consented to do. I certainly cannot look forward to the time at which either the obligations of the State will have become exhausted or at which archæological research and conservation in this country can dispense with Government direction and control. I see fruitful fields of labour still unexplored, bad blunders still to be corrected, gaping omissions to be supplied, and plentiful opportunities for patient-renovation and scholarly research. It is my opinion that the tax-payers in this country are in the last degree unlikely to resent a somewhat higher expenditure—after all a few thousand rupees go a long way in archæological work, and the total outlay is exceedingly small—upon objects in which I believe them to be as keenly interested as we are ourselves. I hope to assert more definitely during my time the Imperial responsibility of the Government in respect to Indian antiquities and to inaugurate or to persuade a more liberal attitude on the part of those with whom it rests to provide the means to a faithful guardian of the priceless treasure house of art and learning that has, for a few years at any rate, been committed to my charge.

A DREAM OF WOMAN'S LOVE.

I sought for Love in roses, but found her in the thorn;
I sought for Love in pleasure, but found her sad forlorn.

I sought for Love in gardens, but found her on the moor;
I sought for Love in riches, but found her sorely poor.

I sought for Love in mansions, but found her in the cot;
I sought for Love to soothe me, but found her burning hot.

I sought for Love in verdure, but found her sere and dry;
I sought for Love in laughter, but found her wail and cry.

I sought for Love as peaceful, but found her worn with care;
I sought for Love as stalwart, but found her weak and spare.

I sought for Love in breezes, but found her in the storm;
I sought for Love as safety, but found her full of harm.

I sought for Love in music, but found her dumb and mute;
I sought for Love as tuneful, but found a riven lute.

I sought for Love as sweetness, but found her sour and bitter;
I sought for Love as golden, but found a tinsel glitter.

I sought for Love as fragrance, but found a scentless dust;
I sought for Love as solid, but found a hollow crust.

I sought for Love as lasting, but found her just a breath;
I sought for Love as living, but found her, oh, as Death.

N. I. B.